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20th CENTURY MIRACLES*

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THE PARSON RESCUED BY THE BISHOP.

The County Almshouse which was situated in the suburbs of the city was the typical poorhouse. The building was a great shambling barn, unpainted, forlorn looking, situated in the center of a treeless field. The inmates were wretched in appearance. Every face had a dull, hopeless expression that was but one remove from abject despair. The clothing was a shabby, scanty uniform. The keeper was a coarse, voluble down-easter, who secured the position by offering the lowest bid. His qualifications for the place were solely that he was able to maintain the place with the smallest possible appropriation from the public funds. His boarders were expected to "pay for their keep" by their daily work. No slave-gang was ever pushed harder from morning until night than was this pack of paupers. The sting of the nimble Yankee tongue served in the place of the snap of the slave-driver's lash. It was scarcely less effective. When it failed to arouse the victim to the needed activity, the unfailing stimulus was found at meal time. There was one Scripture motto in the dining room: "If any will not work, neither shall he eat." The scanty meal allowed each boarder was made the daily thermometer of his activity and obedience. Disobedience or laziness sufficed to cut off all rations. Fasting was a great incentive to industry.

I was shown over the house by the keeper. He pointed with great pride to the walls spotlessly white from the recent whitewashing, and the floors immaculately clean from the daily scrubbing and scouring. He said:

"Dirt is pizen. These paupers can't live like princes, but they've got to be clean paupers."

The whole management of the keeper was calculated to crush out of each inmate every semblance of self-respect. In room, food, clothing and word, they were ever reminded of their low and miserable estate. The keeper showed me one room, so small as to seem but a closet. It had but one window, and that opened out upon a filthy backyard and stable.

"This is the 'Prophet's Chamber.' We had a Minister once as a boarder here. He was the first Methodist Minister that ever came to this town. He started the Methodist Church. The room we first gave him was one of the attic rooms. He could see the steeple of the Methodist Church from his window. I did not know who he was when he first came. When he asked me to

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change his room, I showed him the beautiful view and called his attention to the church steeple in plain sight. When he insisted upon a change I brought him here and said, 'This is the best I can do for you; you can't see anything but the barn.'

" 'He sadly replied: "I would rather see the barn than the church. It hurts me less." '

My host, who was the physician in charge of the inmates, had taken me with him as he made his weekly visit. As we rode home he said:

"You will hear many stories about this first Methodist Minister, but you will not be likely to have any one tell you that he was an inmate of our poor-house within sight of the church he established. We do not tell that story willingly. He is buried in our cemetery, and I will drive by his monument. In the meantime I will tell you the story which the almshouse keeper began.

"The Parson's wife was a lovely character. She died in her early womanhood. Her husband never seemed the same after her death. He was gentle where he had been somewhat rough, and tender where he had often been hard. He became the most winning and lovable man I ever met. I was here when they came and was the third man who was introduced to the Parson's wife the first day she arrived. When the Parson completed his term here, he asked to be sent to the hardest field in the Conference. For a number of years this was his annual request. After twenty-five years laborious service he broke down in health and was compelled to retire. He had been too generous to save anything, had he desired to do so, from the miserable pittance dignified by the name of salary which was allowed him. Every dollar he received, he divided with the poor and distressed in his parish. When he became superannuated, he was made a claimant upon the beggarly fund which was doled out as a charity to those of the old ministers who were so needy as willing to be labeled paupers in order to get it. He managed by canvassing for books to eke out his small allowance, but was able to live only by the most pinching economy.

"He was so shabbily dressed and so wasted in form that he was a distressing sight to those who had known him in earlier years. Some of his friends contributed a small purse to aid him after one of his periodical fits of deadly illness. The one who presented it, possessing neither tact nor judgment, coolly suggested that he should take the money and go where he was not so well known, and perhaps he could get along better. The thoughtless remark hurt the old Minister very keenly. He took the advice, however, and disappeared, no one knew where.

"About a year later, when his name was called in the Annual Conference, he did not respond. There was no report from him. It was learned afterwards that he had written a letter informing his brethren that he had been very ill; his money was all gone; his clothing was too poor to wear upon the street; he was dependent upon the charity of the strangers in the community in which he was staying. He gave the letter and the last two cents he had, to pay the postage, to a boy who lost the money, and afraid to confess it, dropped the letter in the mail-box.

"As no word had been received by the Conference no allowance was made him. A resolution was adopted that if he failed to report at the next Conference he would be located. The year passed with more sickness for him; and as he received no aid from the Conference he became utterly destitute.

"A kind-hearted farmer gave him shelter and board for the chores he was able to do about the farm. When the next session of his Conference was held, there was no report from him and he was located. The two years as a common farm laborer so utterly broke down his health, that the farmer was fearful the old Minister would die on his hands. Learning that the Conference was about to meet, a small purse of money was raised among the neighbors to enable the old Minister to attend. Wretchedly shabby, dressed in an ill-fitting second-hand suit which had been begged for him, he started for the seat of the Conference.

"The station of the railroad he came on was in a remote part of the city. He had no money to pay the hack fare, as the purse given him was exhausted by the purchase of his ticket. He started to walk. He had eaten nothing all day and soon became exhausted and sat down on the curbstone to rest. An expressman saw him and stopped his wagon and said:

" 'Pop, do you want a free ride?'

"The old Minister said very feebly: 'I would be very grateful if you would be so kind.'

"He was helped into the wagon and seated on a box for a seat. The jolly, voluble Irishman who was driving the wagon, asked, 'Where are you going, Father?'

" 'To the Methodist Church.'

" 'What's your name?'

"When the name was given, the driver laughed quite heartily.

" 'What a coincidence it is, sure! Yesterday I carried two young Methodist parsons to the daypo, and I heard them talking about an old duffer by the same name as yersilf. They said he'd started Methodist meetin's in this town. He bought a gamblin' saloon for his church and run a faro-bank week-days and a free-lunch kind of a Gospill show on Sundays. He got up a land spiculation, travelled all over the world swindlin' the ministers and the widdys into buyin' his swamp land and made millions out of it. When he got rich the company busted. His throat gin' out and he wint into the insurance business. His bronkle troches was too tinder to preach, but he could talk you to death about life insurance. The bloody old thafe wint off somewhere to spind his fortune. He got so mighty fine that he wouldn't say "how-you-do" to the ministers. They told him if he didn't mind his ways, they'd expel him. He sass'd them a bit. He told them to mind their own business, and the loikes of that. They up and guv him the grand bounce, kicked the old spalpeen out, you know——. Why, stranger, ye ain't sick, be yiz?'

"The Parson uttered a deep groan and fell off the box into the wagon in a dead faint.

" 'Holy Moses!' said the Irishman. 'I've got a corpsus for a passenger.'

"He drove down the main street at a furious gallop, shouting like a mad-

man. A policeman stopped him, and after listening for a moment told him to drive to the police station. The paper said next morning:

" 'An old man shabbily dressed was taken to the police station in a fainting condition yesterday. He was moneyless and had nothing about him by which he could be identified. He seemed dazed after regaining consciousness and could give no intelligence concerning himself. He had an air of shabby gentility, and some ventured the opinion that he was a broken-down clergyman. He was taken to the almshouse to await identification.' "

THE BISHOP'S DISCOVERY.

"Two years after the old Minister had been taken to the almshouse, the Methodist Annual Conference met in our city. When the roll of the superannuated ministers was called the old Minister did not answer. The Bishop announced the name a second time. A member of the Conference arose and said:

"That is a mistake, Bishop. He is not a superannuate. We located him three years ago."

"The Bishop replied, 'I find his name among the superannuates. Will the Secretary please explain.' The Secretary referring to the record said:

" 'Several years ago there was no report from the brother. The Conference voted that if he did not report by the following Conference he should be located. Again he failed to report, and the Conference located him.'

"The Bishop's face grew dark and his voice stern, as he said:

" 'Do I understand that a minister who spent twenty-five years in pioneer work in this Conference was located simply because for two years there was no report from him? Can any one assure us that he received the first notice, or any notice?'

"As no one possessed any definite information concerning the matter, the Bishop said:

" 'We will lay this matter over for the present.'

"At dinner the Bishop was silent and thoughtful. As if musing, he said:

" It seems strange that a minister who has spent twenty-five years in this State in such conspicuous work could so completely drop out of sight. I wonder what has become of him.'

"The daughter of his host, a young lady, said:

" 'Bishop, last Sunday I sang at the almshouse for the inmates. The King's Daughters held a little cottage meeting. The keeper said to me after the meeting:

" ' "Will you sing one of your prettiest songs for the old Parson? He is not well enough to come down."

" 'I was greatly surprised, and said:

" ' "Have you an old minister here?"

" 'The keeper said:

" ' "We have an old man here no one knows anything about. He looks like

an old minister, and as nobody knows his name we have got to calling him the Parson."

" 'I went to his room, and to my surprise I found a tall, white-haired man with a partiarchal beard. He looked like an old prophet. He is a minister, sure. I sang to him, and he wept silently, and then put his hand on my head and said, "God bless you, my child.' Oh, would it not be splendid if my little song was the means of finding this lost Minister!' "

"The Bishop's face lighted up. In a cheery tone he said:

" 'We will drive there at once, my dear.'

"When they reached the almshouse the young lady said to the keeper who met them at the door, 'I have brought a friend to visit the old Parson.'

"They were shown to his room. The Bishop entered first. The old man looked steadily at the Bishop for a moment, and then struggling to his feet he cried:

" 'Bishop, who told you I was here?'

"The Bishop could not speak. He threw his arms around the old Minister's neck and cried aloud.

"When the Conference assembled the next day the Bishop said:

" 'We will resume the matter we laid over yesterday concerning the lost Minister. I found him in the almshouse. In this church which he founded twenty-five years ago it is fitting that we should restore his name to the Conference Roll of Honor. I take great pleasure in introducing him to you.'

"The old Minister was led upon the platform from the pastor's study in the rear of the pulpit. It would be impossible to describe the scene that followed. The death-like silence was first broken by a minister beginning the long meter doxology. The old men cried; the young men cheered; the women waved their handkerchiefs; the Bishop shouted as the tears poured down his cheeks. The Conference adjourned, and a tumultuous praise meeting followed which made it impossible to resume business for the day.

"The old Parson returned to the almshouse to gather together his little possessions before going to the home of a friend of former days as a guest. He asked to be left alone in his room for a few moments. When they returned, they found him upon his knees by the bed. The chariot of the Lord had called and the Parson had gone home.

"The funeral was held in the church which he had founded. The Bishop delivered the address. It was the most masterly sermon the eloquent speaker ever delivered. The audience was led into a whirlwind of enthusiasm by the simple story of the heroism of the young itinerant; they were melted to tears by the picture of the loneliness, the destitution and desolation of the last days of the neglected and forgotten man. The speaker was interrupted by the wails of the women and the sobbing of the men, and yielding to his own emotion he broke down with a pathetic cry, 'O God, forgive our sin in permitting thy servant to suffer neglect and shame.' He stepped from the pulpit and laid his hand lovingly upon the brow of the dead Minister. He then stooped and kissed the silent lips and sat down. He wept for a long time in silent sorrow.

"The Catholic Priest, who had been sitting unobserved in a pew near the door, arose and walked down the aisle to the side of the form of the dead Minister. His face was convulsed with emotion as he looked long into the face of his friend. With a graceful bow to the Bishop, he asked permission to speak. The Bishop nodded his assent. The Priest, turning, faced the congregation, which sat spellbound as they looked upon him.

"He was a giant in stature and form and despite his age was as straight as a pine tree. His face, deeply furrowed by the lines of age, was wet with the tears that flowed in a steady stream down his cheeks. His voice was soft and low but as rich as the sweetest tones of a flute. He was frequently interrupted by his own deep emotions, which melted the great audience to sympathetic tears.

" 'My friend and brother was the saintliest man I have ever known. He was one of God's knights, without a fear and without a stain. With a heroic courage that was at times appalling to his closest friends, he lived a holy life among the evil men to whom he came as a messenger from God. With the sweetness and tenderness of a woman and a mother, he ministered to the degraded souls that had made this town a hell until he came. There were times when the vilest of our men uncovered their heads before him and whispered after his words of warning, entreaty or rebuke had burned and then melted their souls to shame and sorrow:

" ' "It is the Christ!"

" 'It was the Christ living in a human soul, revealing the purity, the saintliness, the joy and peace which are the fruits of a holy life.

" 'The Catholic Church has in her calendar of saints many who were not worthy to loose the shoe-latchets of this holy man who has been permitted to endure neglect and suffer for the necessities of life. Pilgrimages are made by devout souls to spots made sacred by the tread of holy feet. I have just come from a pilgrimage to the almshouse, where I have prayed for an hour in the little room where my brother lived in distress and despair. God has answered my prayer, and I will bear with me through my few remaining days the holy influence of my friend's service of sacrifice and suffering. I have asked for a double portion of his spirit to fall upon me.'

"With a majestic wave of the hand, the audience arose and stood breathless as the aged Priest pronounced a blessing and in a trembling voice prayed that the life which had ended in humiliation and poverty might inspire every soul to a life of loving service, that each might be able to say as this ascended servant of God had declared:

" 'Though He slay me, yet will I trust in Him.'

"The city was moved to its remotest corner. Every place of business, even the saloons, closed their doors. Thousands moved in the silent procession to the cemetery.

"Here is his monument. It was paid for by small contributions. No one was allowed to give over a dollar. It is a simple granite pedestal and a bronze figure of the Parson as he stood when he preached his first sermon in the saloon."

THE ARENA

The Theory of Evolution; Its Incompetence

Prof. L. T. Townsend, LL.D.

"Bankruptcy of Evolution," "Collapse of Evolution," "Passing of Evolution," "Death Knell of Evolution," "Evolution a Passing Fascination," "Indefinite and Confused Movement of the Present Age," are terms and statements that have been used to represent the theory advocated by Mr. Darwin, Herbert Spencer, Professor Haeckel, and their followers.

And those, as we presently shall see, who have thus characterized evolution are well able to speak on the subject and as the days go by appear to have more and more valid reasons for pronouncing these v ry damaging indictments.

It is also quite certain, though as yet not much has been said about it, that the healthy common-sense of laymen, who are at all given to thinking, is at present, as one might say, up in arms against a large number of the assumptions and theories, especially those of atheistic evolution.

And more than this, men of only ordinary information are learning fast that there are ten thousand riddles in Nature's keeping that scientists have not solved, many of which appear further from solution to-day than they did a half century, or even a century ago. The conviction too, is deepening that the origin of the physical universe, the origin of life, the origin of the species, the origin of man with his intelectual and religious faculties, together with many things implied in these origins, are phenomena of which naturalism is unable to give any explanation that can be said to be scientific or even rational. Under strict analysis much of Professor Haeckel's system and that of nearly all his followers as to these and many other questions, as has been correctly suggested, is found to be based upon such phrases as, "we can easily imagine," or "we can reasonably suppose," and the like, phrases repeated by these men over and over again. But such imaginings and supposings are as remote from anything like a scientific induction as anything well can be.

The arrogance of evolution is really amazing, especially when its weaknesses are uncovered. One would imagine from some things said that the theory is capable of explaining all existing phenomena, and accordingly it has been applied to historic, social, educational and religious problems, and in fact to almost everything else that is under investigation.

The folly of these attempts, made by men professing to be philosophers, is surprising, especially when subjects that are foreign to organic evolution, are carefully thought out or thought over.

In previous papers there have been discussed some of the more outstanding problems in our contention against the theory of evolution. In this paper we wish to bring evolution face to face with such facts as will clearly show its limitations and incompetence, even in those realms where its supremacy is claimed to be firmly established.

The evolutionist would like, however, to confine the discussion exclusively to the science of biology, but this of course cannot be allowed. For if evolution is scientifically true it must be called upon to play a part in cosmogony, astronomy, geology, and in every other department of natural science. This being the case, we may, in our analysis go back of biology to the beginning of things.

It is now generally conceded that there was an original "fire-mist," "star-plasm," or "first-matter." Whether that first-matter was without beginning, or was the outcome of a chance jump, or of a creative act, the evolutionist cannot say, and there his trouble begins. For if he assumes that matter had no beginning then he must also assume that it will have no ending. If this is so, then it it infinite. But if infinite, it has no limitations. And if it has no limitations we do not see how it can be subject to investigation; the evolutionist therefore would be forthwith estopped. For cer-

tainly there cannot be evolved what has no beginning; neither can that be evolved which is infinite.

But matter can be investigated. Therefore we have to conclude that it is not infinite and that it had a beginning and will have an ending. The statement, too, is becoming current that every particle of matter bears the stamp of being a manufactured article; accordingly, it bears another stamp, that of not being eternal.

But on the other hand, if matter had a chance, or an accidental beginning then there is no reason for not saying that everything else may have had a chance or an accidental beginning; in this case, so far as matter is concerned, the evolutionist loses his occupation. Strictly speaking, evolution being under law, and chance being uncausative, can have nothing in common. And if matter is neither an eternal thing nor a chance or accidental thing, then an infinite creative power, whatever its name, is called for, and in this case the naturalistic evolutionist loses everything he has been battling for.

But what is true of any one particle of matter is true of the earth, of the entire solar system, and of the whole universe with everything in it.

Briefly then, if matter, or what is called the cosmos, is neither an eternal nor a chance product, then it would be fitting for the evolutionist to fall on his knees, clasp his hands and worship the Infinite Something that stands at the head, where is the beginning of things.*

But having in hand the original firemist, star-plasm, first-matter, or whatever else the thing may be called, questions that are unanswered are largely multiplied. What, for instance, is matter? Evolutionists who claim to know so very much ought to be able to tell us. They have been in constant touch with it ever since they were born. They have handled it, eaten it, are made up of it, have studied and analyzed it, but even now what they do not know about it is many times more than they know, and in fact the unknowable about matter appears to be on the constant increase. After enumerating and describing some of its properties, evolutionists generally become bewildered at the mazes opening before them.

The definitions of matter sometimes employed, such as "electric manifestation" and "congealed force" are unhelpful and get nowhere.

Professor Huxley in a letter to Charles Kingsley writes words that should check the assumptions of men who know far less of science than he does:

"I don't know whether Matter is anything distinct from Force. I don't know that atoms are anything but pure myths. I believe in Hamilton, Mansel and Herbert Spencer, so long as they are destructive, and I laugh at their beards as soon as they try to spin their own cobwebs. My fundamental axiom of speculative philosophy is that materialism and spiritualism are opposite poles of the same absurdity—the absurdity of imagining that we know anything about either spirit or matter." *Life and Letters of Huxley.*

And it is Professor August Wisemann who says:

"All our knowledge of matter is and remains throughout provisional." *Germinal Selections.*

Other unanswered questions in the cosmic neighborhood are these:

What was the initiative when the firemist began to condense into rings, into globes, into suns, planets and satellites? Or why did it do this rather than remain as it was before? Or how did the silicates, with all their compounds, and all minerals and all metals and liquids come to be wrapped up in the original star-stuff? What or who put them there? And what about water; is it an evolved product?

What was the initiative when matter crystallized into beautiful crystals and gems? Why do different particles of matter adhere, cohere, and organize into masses, but under no amount of pressure are made to coalesce so as to become chemically one and the same substance? What causes the perpetual motion of matter?

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* The learned mathematician Cauchy has taken the position "that the earth could not have existed for an indefinite number of years, seeing that their sum would constitute a number necessarily always finite, being susceptible of augmentation and diminution."

For a further discussion of this subject see recent article in the *Cosmos* (Paris) by Antonin Rousset.

Has there been one brand new particle of matter since man came on earth, or a million ages earlier? If, not, why not?

Astronomy presents problems that are scarcely less perplexing and unanswerable than are those that are more especially cosmic. As, for instance, how did the planetary system get itself out of the fire-mist into its present orderly arrangement and become adjusted to all other worlds and star systems? Was it in obedience to the laws of matter? Then, whence the laws of matter and what are they? Are they eternal? If so, then they were not evolved and evolution can have but little to do with them.

The sun does not revolve like a solid body. Why not? The earth, as geologists tell us, once had over its entire surface a nearly uniform climate. What valid explanation is offered?

Comets are decidedly scientific enigmas. What set them going at the start? Why do they shine with their own light? Why does the tail always stream away from the sun? How can they keep on their courses without becoming entangled with planets and suns? Laws of gravitation, does some one say? But they move apparently in defiance of the laws of gravitation, and if they are obedient to gravitation, then what is gravitation, and what or who introduced it into the universe? And how is it possible on any of the assumptions of materialism for either the planetary system or the physical universe, gravitation or no gravitation, to keep on for the next twenty-four hours without a smash-up and wrecking?

These are a few of the many astronomical problems that confront the materialistic evolutionist in the solution of which all his knowledge is hardly more helpful than the ignorance of a coal-pit worker who spends the most of his time underground.

Let it be borne in mind, however, that we are not reproaching evolutionists for the little they know as compared with the vast amount they do not know. We all are on about the same excursion; but the arrogant assertions and boundless conceit of some evolutionists justify scientific chastisement.

Passing from dead matter to that which is living, questions multiply. The origin and nature of living things have been under pretty free discussion and scientific investigation for two thousand years or more; from some points of view they are as evasive and shadowy to-day as they were when men began to ask questions. A few of the common questions are these: Has any rational explanation of the origin of what is called primeval protoplasm ever been offered by our most learned evolutionists? What is the origin of living things? In other words, how could life originate in dead matter which is entirely devoid of life? The atom, endowed with activity and power and the egg with its encased life when first appearing had no ancestors, but show vital processes from the start. In this case, did something come from nothing? The elemental atom, as we have seen, is nearly a fatal puzzle to the evolutionist, but so is the egg. The chemist seeks to invade the inner chamber of the life-germ in the egg, but when approached "the sprite passes with viewless feet through some secret postern gate into the unknown and never comes back." And the chemist remains as ignorant and bewildered as the rest of us.

Nor can any scientist explain a single vital process, at least by any purely physical agency. This is conceded even by the radical scientist, Professor August Weismann.

We are told that the germ-cell contains all the properties of the adult body. But whence and how did the cell get them? If the microscopic germ-cell that in every instance appears chemically to be precisely the same substance has power in itself definitely to determine what is to be the outcome, whether an oak tree, or a fruit tree, a cabbage head, or blood beet, whence did it get that power? Heredity? But heredity only pushes the question a step further back. That is, whence the original heredity?

The poet Lowell's challenge is this:

"Our dear and admirable Huxley
Cannot explain to me why ducks lay,
Or rather how into their eggs
Blunder potential wings and legs."
Heartsease and Rue.

But the questions keep repeating themselves: Whence the first atom, the first germ, the first acorn, the first egg? That these questions are not the result of an idle curiosity, we may quote from Professor Huxley, in his article on Biology in the *Encyclopaedia Brittanica:* "Of the causes which have led to the organization of living matter, it may be said that we know absolutely nothing. . . . The present state of knowledge furnishes us with no link between the living and the no-living."

Botanical life and its phenomena have been of unlimited interest ever since the dawn of human intelligence. Questions about trees and fruit began to be asked in the Garden of Eden. The following are some of the botanical questions that remain unanswered: Whence originally came on earth the first flowers, fruits and garden vegetables? No evolutionist, we are free to say, "has the least conception of how a single blade of wheat springs from the ground, and elaborates its essential parts growing on to maturity." Has any scientist made it at all clear where or how the wild-flowers got their coloring and fragrance? Mr. Darwin once made the attempt to tell us. He suggested that the relation between flowers and the insects that visited them in search for food and honey secured their adornment.*

But late investigations make it clear that while insects take something from flowers and fertilize them by carrying pollen from one flower to another, they add nothing at all by way of coloring matter to adorn them and nothing at all that adds to their sweetness. Mr. Darwin's reasoning on the subject has very properly been characterized as "a romantic theory seductive only at first glance."

But to continue. Can evolutionists explain how it chanced that while vegetable seeds that are fed upon by birds have a juicy pulp inside and a hard coating outside and thus pass safely through the digestive processes of the bird, and then by these wise adjustments and provisions are broadly scattered over hillside and valley to keep up and gladden the earth with botanical life?

Or to accomplish the same purpose, what gave wings to some seeds, and in some cases made the wings more perfect by providing a downy substance that aids their broadcast flight? There are many other questions, but these are sufficient for our present purpose.

Animal life and its phenomena are no less beset with interrogation points than is botanical life. Such questions as these occur: Why have no clearly marked species of the animal family appeared by natural propagation or otherwise since the human era began? "Every animal and vegetable species has arisen only once in the course of time," says Mr. Darwin, "and only in one place on earth, its so-called 'center of creation.'" (*Descent of Man.*) But how did such a thing happen at the outset, and why have there been no repetitions?

If there were three or four original forms to start with, as Mr. Darwin has suggested, then why not forty? Why not a thousand? Or what the need of evolving any of them? If three or four could start de novo, why not all of them?

How does a portion of inorganic matter become eyes and ears and different kinds of eyes and ears? How can the germs of life that chemically appear to be precisely the same substance, turn out geese, horses, or sheep, as the case may be? How did the rattlesnake get its string of bells, and why are all other snakes without them? How could "the slow, cold-blooded, scaly reptile of the Saurian stock ever be transformed into the quick, hot-blooded and feathered bird," as evolutionists affirm? What caused the elongated, thread-like neck of several varieties of beetles, and

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* Sir John Lubbock thus sums up Darwin's ideas on this subject: "Not only have the form and present colors, the brilliant hues, the sweet odor and the honey of flowers been developed by unconscious selection exercised by insects, but even the arrangement of the colors, the circular bands, the radiating lines, the form, size and position of the petals, and the relative position of stamens and pistils over all established in view of the insects' visits and so as to assure the great objects these visits are destined to effect."

why do many other bugs have no perceptible necks at all? Has any evolutionist ever offered a rational explanation for the unadvantageous examples of development, such as the unwieldliness of the giant Cretaceous reptiles, the gigantic antlers of the Irish stag, the long tusks of the wild boar, and the giant horns of many wild sheep and goats? How did vertebrate animals get their backbones, and how did backbones get their jointed vertebra?

Why did the camel get a hump on its back, while the back of the dromedary is hollowed in? How does the goose by eating grass procure feathers, while the horse by eating the same grass gets a coat of hair and the sheep a covering of wool? How can the newt when losing a leg or an eye grow a new one in its place, while men have to manufacture wooden legs or glass eyes as best they can?

Goethe once remarked in a writing published in 1794 that "the question for future naturalists will be to determine how cattle got their horns and not for what they are used." And he might have spoken in a similar way of the tongues of cattle. And how, by the way, did they acquire their rough tongues which enable them to pull off the blades of grass, a partial compensation for the absence of upper incisors? But why did they not have upper incisors? How did the giraffe get his long neck? If it was by reaching, why did the horse or sheep fail to get one? How by use, or by variation, or by natural selection did the babirussa get its tusks to grow through the skin of its cheeks? Why do hairless dogs have imperfect teeth, and why are white, blue-eyed tom-cats always deaf? Why do elephants' teeth always keep a grinding surface, while the teeth of rodents grow at the root so as to keep all the time a chisel-like edge?

A university ex-president, a rank evolutionist and professed disbeliever in the current theology, has published the following confession of ignorance:

"We have not the least idea how the colors on the robin's breast have been transmitted from generation to generation for thousands of years without any perceptible change in the colors, the tints of every feather perpetuated through the formless, colorless, microscopic atom by which one robin transmits to another generation of robins, year after year, generation after generation, century after century, and epoch after epoch, the marks and qualities of the species. Forever are the colors on the breast of the bird perpetuated; and we cannot conceive how it is done."

Would not our ex-president wisely keep silent as to other matters of which he knows far less than he does about the red breast of the robin?

But there are other questions, those for instance that relate to the simultaneous variations in the different parts of the animal that must have taken place during its development, without which nothing as to its improvement would be accomplished.

For illustration. When the antlers of the giant stag became larger why did the skull bones become thicker and the neck tendons and muscles become stronger? Or why, when the giraffe's neck lengthened, did the whole structural make-up change correspondingly? Was it a play of chances in a game of happy-go-luck?*

* Herbert Spencer from the anatomy of the cat shows the absurdity of supposing that advantageous variations are secured by chance.

"To give the cat power of leaping to any advantageous height, there must be a simultaneous variation in all the bones, sinews, and muscles of the hinder extremities; and, at the same time, to save the cat from disaster when it descends from an elevation, there must be variation of a totally different character in all the bones and tendons and muscles of the fore limbs. To learn the character of these changes, one has but to 'contrast the markedly bent hind limbs of a cat with its almost straight fore limbs, or contrast the silence of the upward spring onto the table with the thud which the fore paws make as it jumps off the table.' So numerous are the simultaneous changes necessary to secure any advantage here, that the probabilities against their arising fortuitously run up into billions, if not into infinity; so that they are outside of any rational recognition."

What sane explanation has ever been given of the origin of the spoon-bill of the duck family, the spear-bill of the heron, the chiselled bill of the woodpecker, or of the nut-cracking bill of the cockatoo? No evolutionist has told us why the short-beaked pigeon has small feet, or why the ostrich has not improved its wings.

How, when and where did the electric eel get its battery, the fire-fly its flash-light, the cuttlefish its ink bottle, the porcupine its barbed and pointed quill, the rattlesnake its fang and bag of deadly poison, and how did other animals get their various protective agencies and appliances?

But do not Mr. Darwin, Professor Haeckel and Herbert Spencer show that all these contrivances have been evolved by natural selection? Oh, no! They have been able to show nothing of the kind. The most they have done is to guess and repeat the phrases "we can easily imagine," "did somehow take place," " it is reasonable to suppose," "in order that," "happy accidents," "so as," and so forth. But such talk counts for nothing with careful and wise investigators.

As to the origin and character of man, the king and master of the animal world and the most perplexing of existing things, there are so many unanswered questions that even their enumeration would take up more than the magazine space allowed for this entire article. But in order that questions relating to man may not be passed over without at least a slight recognition in the present paper we briefly call attention to four or five questions that our readers may think over until the subject shall reappear in another form and under a other heading.

The first relates to the antiquity of the human race. The science of geology shows that there has been what is called an ice epoch. It is supposed to have had a reign of at least two hundred thousand years. Its culmination is assigned to a period not exceeding ten or twelve thousand years ago, though glacial ice still remains in some of earth's higher altitudes and in extreme northern and extreme southern latitudes. On the far side of the culminating period, say ten thousand years ago, there have been discovered abundant fossils of the lower animals but none of man, nor any relics of any kind showing that man had appeared on earth before that date. Such is the report of geology.

Next comes the showing of the evolutionist. Mr. Darwin, for instance, demands an almost unlimited period for man's full development even after he had been sufficiently differentiated from all other animals to be considered a distinct species. Speaking of the minuteness of the steps or changes required for development, such words and terms as these are employed: "slight," "small," "extremely gradual variations," "insensible gradations," etc.

Hence from the point of view of the biologist, and especially of the psychologist, man's antiquity is usually carried back to not fewer than one hundred and fifty thousand years; others claim for man's antiquity several hundred thousand additional years, while extremists demand almost an eternity.

Now the troublesome and very annoying difficulty confronting the evolutionist is the harmonizing of the facts of geology and the so-called facts of biology. We are free to say that this never has been done, and what is more, it never can be done.

Other questions quickly follow the foregoing and are these: How did it come about that man and all other animals originated, not on the Western, but on the Eastern hemisphere? Why not in the central parts of North or South America as well? Something determined the location. What was it? Even if Asia was the first in condition for the primitive garden, what was the hurry? According to evolution, Nature is never a bit in a hurry, and time is almost of no account.

Or, when the tropics and semi-tropics of America became as fit for habitation as was Central Asia, why have they been peopled all the while only by immigrants?

And, after man came on earth, how did it happen that he had no protective covering such as other animals have? He certainly needed an overcoat in some places where he early journeyed, but evolution did not even give him a shirt. And why not? Has the question ever been fairly answered?

And what was it that determined that all the minute variations of the different parts of the human body should develop so as to keep up the symmetry and the correspondence between the parts? Some-

thing, as in case of other animals, determined this. What was it? We mean this: that in a variation of one part of an eye, for instance, all other parts must vary so as to correspond with each other. If the eyeball is enlarged or diminished, the socket must follow suit, and the two eyes must each enlarge or diminish together. Otherwise the human face would become disgustingly hideous; so of every part of the human body. If, therefore, chance were master, the world of humanity would make up a congregation ridiculous beyond expression or endurance. But if chance is ruled out as the determining factor, what shall be introduced in its place?

Or, what was it that determined the size of man's brain, making it exceedingly much larger at the outset than was necessary for "the mental needs of the highest of the animal creation below him"? And what introduced personal identity and free will into the consciousness of mankind?

The last question, selected out of very many more that could be asked, is put by the poet thus:

"And if, my friend, this outward, upward movement
Has held since earth from blazing gas began,
Explain me why this miracle of improvement
Must stop when reaching man."

We do not say that some of the questions asked may not yet be answered with some show of reason, but were this the case they could be pushed back a step or two where no answer would be forthcoming, we mean from the materialistic point of view.

In closing this paper attention is called to the misty and somewhat evasive language often employed by evolutionists in their attempted elucidation of the difficulties confronting their theory.

It would appear sometimes that the effort on their part is to employ language that will best cover a retreat. But perhaps this is not the case, except in appearance.

Mr. Spencer's definition of evolution is in point: "Evolution is a change from indefinite, incoherent homogeneity to a definite, coherent heterogeneity, through continuous differentiations and integrations." (*First Principles.*)

How wonderful evolution must be, to be what this definition says it is!

Professor Tait facetiously translates this definition as follows: "Evolution is a change from a knowhowish, untalkaboutable, all-alikeness to a somehowish and in general talkaboutable, not-all-alikeness, by continuous somethingelsefications and sticktogetherations." Laymen will have to toss up in trying to decide the merits or demerits of Mr. Spencer's dogma and the professor's exposition.

Professor H. L. Orchard in his analysis of metaphysical evolution as announced by its advocates employs this language: "They tell us that consciousness is a something which somehow arose out of unconscious matter 'or has been gradually evolved by the psychic reflex activity'; that the notion of personal identity is an illusion, as is also that of free will; that the human will is the resultant of nerve currents flowing together, or that it is produced (in its independent and higher phase) when the 'tricellular reflex organ' arises, and a third independent cell, the 'psychic' or "ganglionic' cell, is interposed between the sense-cell and the 'motor-cell.'" *Philosophy and Evolution.* Lecture delivered before Victoria Institute, 1908.

In a book entitled *A Magnetic Theory of the Universe,* A. R. Dewar thus treats of the origin of the human family: "Man's first progenitors probably appeared on the earth as spontaneously produced protoplasmic cells or ovules, hundreds of thousands in number developed by sexual and magnetic affinities from a flux of the chemical elements in some ambrosial inlet of water." Is it possible!

Or would it be discourteous to say that one is reminded of the cuttle fish and its ink bag or bottle?

Misunderstandings among evolutionists themselves are both suggestive, and to a layman are very interesting.

Mr. Darwin, for instance, ventured the opinion that his "gemmules" were essentially the same as Mr. Spencer's "vitalized molecules" in which dwelt "an intrinsic aptitude to aggregate into the forms of

the species." But Mr. Spencer came out at once and said that Mr. Darwin was ever so much mistaken. Mr. Darwin in reply expressed sorrow for the mistake he had made, but had feared, as he did not know exactly what Mr. Spencer meant by his "vitalized molecules," that a charge of plagiarism might be brought against him if he did not give Spencer due credit. Others, however, found it about as difficult to understand what Mr. Darwin meant by his "gemmules" with "their marvellous mutual affinity for each other," as Mr. Darwin did what Spencer meant by "vitalized molecules."Mr. Henry Walter Bates, Fellow of the Royal Society, wrote Darwin, that after reading the chapter twice he failed to understand it, and Sir H. Holland regarded it as "very tough," while Dr. Joseph D. Hooker and Huxley thought the language was mere tautology, and both failed "to gain a distinct idea" what the meaning really might be. *Letters of Darwin,* Vol. II.

All of which is encouraging to laymen who had been semewhat overawed by the high-sounding and technical language employed by Mr. Darwin and his company.

A little more of this theoretical obscurity would lead one favorably to consider Dr. Walter Kidd's statement, "that it is the nebulous character of the doctrine of evolution as taught by its followers that constitutes its strength."

And in full sight on the desk of every writer should be placarded this, "The unclear is the untrue."

(TO BE CONTINUED)

JOHN D. ROCKEFELLER, JR.'S STRIKE CURE.

As a cure for strikes and possible strikes John D., Jr., offers this solution:

"From a merely cold-blooded business point of view, honesty is the best policy. Likewise do I say that to treat the other man as you would have him treat you is an equally fundamental business principle. This does not mean that you should surrender your rights or neglect to avail yourself of your opportunities. It simply means that in the game of business the same rules of sportsmanship should prevail as in a boxing bout, in a golf match or a football game."

Mr. Rockefeller reveals these startling facts: 1. That the United States Bureau of Labor Statistics show that in 1916 for the first eleven months 3,134 strikes and lockouts occurred, as against 1,147 for the same period in 1915. 2. That large sums of money have been lost by contending parties aside from the untold hardships and misery that followed. 3. The recent strike of the New York street railway cost the company fully $4,000,444, saying nothing about the wages lost by the employees as well as that sustained by the public. 4. That the recent strike of Garment Workers in New York City cost $50,000,000. 5. That the losses caused by labor disturbances in the United States in one year amounted to more than $1,000,000,000.

WHY DON'T MINISTERS GO ON A STRIKE?

The discussion of the issues at stake in the recently threatened railroad strike brought to light some interesting facts about wages paid to railroad employees. The payrolls for 1915 show that engineers of passenger trains received an average of $1,796 per year; engineers on freight an average of $1,526. It is interesting to place these figures the passenger engineers, received an average of $2,067; freight engineers an average of $1,892; and yard engineers, an average of $1,526. It is interesting to notice, in 1916, alongside the salaries (as given in the Census of 1906) of ministers in 20,000 churches. Here the average salary was only $663. In cities of 50,000 to 100,000 it was $1,062; in cities of 25,000 to 50,000 it was $972; and in the remainder of the churches in the United States, it was $573. If there has been any increase in ministers' salaries since 1906, it surely has not been marked. Why do not ministers go on a strike? What would happen if they did?—*The Lutheran* in the *Journal and Messenger.*

The Character of Moses

Prof. Ernest Ward Burch, Ph.D.

Moses stands out from the past like a great mountain whose own rarified atmosphere prevents it from being obscured in the twilight. He is one of those men whom God found at a great crisis and who responded rather in action than in words.

Men nearly as great have lived nearer our time than he and fewer memoirs of their lives exist. As a national hero he was so repeatedly sung and praised that the literature now found in Exodus, Numbers and Deuteronomy preserves more incidents and details in his life than are found of Jesus in the Synoptic Gospels, if the legislation in the three O. T. books mentioned be put alongside the addresses made by Jesus in the Synoptics.

Moses is best appreciated when considered, not as a demi-god but as a man. His conspicuous success as a leader is due to the fact that he stood on the same plane with his followers in sympathy and experience while his vision was such that he could "endure as seeing the invisible."

Moses was a man of contrasts. He was possessed of a hot temper, yet his historian tells us that he was meek above all men (Numbers xii. 3). When a young man "he saw an Egyptian smiting an Hebrew, one of his brethren, and . . . he smote the Egyptian and hid him in the sand" (Ex. ii. 11, 12). This overmastering passion asserted itself when Moses went out from before Pharaoh just as the last plague was about to occur. Pharaoh cried out: "Get thee from me . . . see my face no more!" (Ex. x. 28), when Moses turned upon him, his anger at a white heat, with "Thou hast spoken well; I will see thy face no more."

Other incidents show how well Moses could frame a retort. Upon the occasion of the rebellion of Korah and others, a certain number of Levites charged Moses with claiming too much authority. They said: "You take too much upon you, seeing all the congregation are holy, . . . and Yahweh is among them" (Numbers xvi. 3). Moses takes the very words from their lips in his challenge: "*Ye* take too much upon *you,* ye sons of Levi." A few verses further (ver. 15) it is said that "Moses was very wroth" and he begged Yahweh not to pay any regard to the offerings of these Levites.

The capital instance of such an outburst on the part of Moses, however, is found in his passionate breaking of the tables of the law when he descended and found the people playing about the golden calf. The expression is: "And Moses' anger waxed hot" (Ex. xxxii. 19).

The "meekness" alleged to be so surpassing in the character of Moses cannot be taken to indicate that he did not assert his own authority or take his own part when he felt that he was right. The unselfish elements in his nature do appear repeatedly, however, and give an excellent basis for the assertion that there was a side of his nature that offered a decided contrast to his hot temper.

His attitude when he was called of God to act as a deliverer for his people may be taken as an evidence of a lack of self-confidence rather than a deliberate evasion. In fact, another pair of contrasting qualities meets one here. Moses was diffident and desirous of shrinking from great responsibility, yet bold as a lion in meeting that responsibility when once assumed. This is not an unusual characteristic in great men. Repeatedly (Ex. iv. 1-14) Moses tries to show his divine summoner that he will not be believed by his countrymen, that they do not know their God by name, and that he, the proposed apostle of deliverance, has no power of persuasion. One cannot help but wish that the great leader had said as promptly as Samuel: "Here am I," but when Moses stands before the Pharaoh, at the brink of the Red Sea, before the mob of slaves whom he has rescued, yet who seem bent upon his murder, one can scarcely recognize the

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shrinking shepherd who tried to excuse himself to God because of his ignorance of rhetoric or lack of practice in oratory.

Like many a man who is confident, bold and assertive in a great crisis, Moses was given at times to despondency. Like Elijah under the juniper bush after the victory at Carmel, Moses, after meeting the rebellion of his own people like a hero (Numbers xi.), went aside and broke down before God, saying, "I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand."

This tendency to despondency probably had its rise in the fact that Moses was a terrific worker, often going beyond his strength. The reaction was inevitable. When Jethro visited the camp (Ex. xviii.) he soon saw that his son-in-law was overworking. All alone, Moses was hearing and deciding cases of difference between quarrelsome men and their neighbors. Moses listened to the wise counsel of Jethro and soon had sub-magistrates dealing with the petty affairs, thus saving his strength for weightier matters.

Moses was a leader, with a leader's qualities. There appear prominently in his character, patriotism, generosity, sympathy and enthusiasm.

He was so identified with the interests of his people that he spurned the repeated suggestion that a more worthy nation be raised up in their place (Numbers xiv. 11, 12). In Exodus (xxxii. 10) Yahweh said: "Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation." But Moses felt that the bond was so inseparable that bound him to the other sons of Israel that he prayed: "Yet now if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of the book that thou hast written" (Ex. xxxii. 32).

Not only did Moses yearn for the continuance of the nation, but he was jealous for the good name of their national God. Note his remonstrance with Yahweh (Numbers xiv. 13) upon the occasion of a proposal to wipe the Israelites out of existence: "Then the Egyptians will hear it . . . and they will tell it to the inhabitants of this land . . . saying, Because Yahweh was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness."

When it became certain that Moses must die, his love for his people asserted itself in a solicitude as to his successor (Numbers xxvii. 15-23). When Joshua was chosen, Moses put his hand upon him and prayed that the proper qualities might reside in him as leader.

That Moses was generous and sympathetic cannot be doubted when his intercession for Miriam is recalled. She had dared to usurp Moses' place and in consequence was smitten with leprosy. Moses prayed for her recovery as generously as he prayed for the stubborn people who every now and then tried to mob him and who, when their larders were full of manna, whined for meat, discontentedly upbraiding Moses for tearing them away from their taskmasters and bringing them out into the wilderness to die, because, forsooth, there were no graves in Egypt. This generous leader in his complaint to God likened these rebels to infants whom he must bear in his arms, yet when they tired of their chastisements, when the earthquake had swallowed some, when the fire had devoured, the lightning scorched and the fiery serpents had poisoned, Moses offered up earnest petition to Yahweh that they might be spared.

That was commendable generosity shown when Joshua ran to him with the intelligence that Eldad and Medad were prophesying in the camp while the seventy received the Spirit within the Tabernacle. "Art thou jealous for my sake?" he asked. "Would that all Yahweh's people were prophets, that Yahweh would put his spirit upon them!" (Numbers xi. 29).

A final instance of the great-heartedness of Moses is the act recorded in his own words in Deut. ix. 18: "And I fell down before Yahweh as at the first, forty days and forty nights; I did neither eat bread nor drink water, because of all your sin which ye sinned. . . . But Yahweh hearkened unto me." A testimony of devotion to a disobedient and gainsaying nation!

The enthusiasm of Moses was rather continuous than occasional. It was not emotionalism. It was in a word, his inspiration. There are a number of passages that indicate that Moses was so close to God that he possessed the authority of intimacy. Only such spiritually enlightened men can have the shining face. Yet, when he came to his people with divine radiance streaming out upon them until they could not endure it (Ex. xxxiv. 29), Moses, with his absence of self-consciousness, so characteristic of genuine piety, "knew not that the skin of his face shone."

His inspiration did not overlook details. Among the witnesses to this fact stands his organization of his people. The camp of the people was under carefully prepared sanitary rules. Conduct was guided by precepts that fitted the environment. Worship was carried on in an orderly and systematic manner. The census (Numbers i. 1 ff.) was a task that needed close attention to details and involved patient labor, but was no doubt correctly determined.

In the summary of Moses' character in Deut. xxxiv., he is called a prophet. This means that he was a spokesman for God. And there has arisen no greater prophet than he. Deuteronomy thus surveys the life of the great Prophet, Lawgiver and Leader (xxxiv. 5-12): "So Moses, the servant of Yahweh, died there in the land of Moab according to the voice of Yahweh. . . . . And there hath not arisen a prophet since in Israel like unto Moses, whom Yahweh knew face to face, in all the signs and wonders, which Yahweh sent him to do in the land of Egypt, to Pharaoh and all his servants, and to all his land, and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel."

The only dark tint that appears in this miniature is the reference to the death of Moses, "according to the word of Yahweh." The fuller statement of this "word" is found in Numbers (xxvii. 14 and xx. 12). To quote the second named first: "And Yahweh said unto Moses and Aaron, Because ye believed not in me, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them."

After Aaron had passed away the verdict was thus rendered to Moses: "Behold the land which I have given unto the children of Israel. And when thou has seen it, thou shalt also be gathered unto thy people, as Aaron thy brother was gathered, because ye rebelled against my word in the wilderness of Zin, in the strife of the congregation, to sanctify me at the waters before their eyes."

The account in Numbers xx. does not give enough facts to enable one to define clearly this sin of Moses. It is called "rebellion" and "unbelief," while the facts in Numbers xx. of themselves point to an excessive outburst of anger. God told Moses to take his rod, and he took it. He told him to speak to the rock, but it is not said that he did speak to the rock. He does turn and angrily address the people, using the term "Ye rebels." And while God did not tell Moses to strike the rock at all, he did strike it, not once, but twice.

Probably all the facts are not given. It frequently happens that in long-preserved records of great men the accounts of their misdoings are whittled down by the omission of uncomplimentary data, and the story of Moses's sin may be in a similar case with that of David in the Chronicles, where he is more highly idealized than in 2 Samuel.

If the details of this unhappy experience of Moses cannot now be traced, however, it is enough to recall the chief lesson to be drawn from it, namely, that sin always deprives one of blessings if it does not shorten life itself. If we remember how courageously Moses met his difficulties and how enthusiastically he went on, in spite of discouragements, and how gently he bore with the continually sinful, we shall be less likely to plead our circumstances before God or allow any besetment to hinder our progress. We shall rather take up his saying:

"Rise up, O Yahweh,
And let thine enemies be scattered;
And let them that hate thee flee before thee."

And we shall pray the prayer that he was accustomed to use when the people went into camp:

"Return, O Yahweh, unto the ten thousands of the thousands of Israel."

The Personality of Jesus

H. W. Magoun, Ph.D.

III.

In the last paper attention was called to the astonishing power of Jesus to change men's lives. It is an undeniable fact and one over which the heathen world has always marveled. They know what is right but cannot do it. They understand and illustrate Paul's wonderfully graphic picture of what the natural man is, of what the Romans were, of what he himself was in his capacity as a mere human being. But they see Christians meeting the test and shunning the sins that are common and with which they are all familiar. They wonder whence his power comes, and they look for it anywhere but in his religion. That may be why they are so eager to copy his methods of education. They want that power.

Education never has and never can save men from sin. It may serve to keep sin out of sight, but it cannot prevent it. Your purely ethical man gets along very well while the sea is smooth and the winds of temptation are not blowing fiercely; but put him where he thinks that he will not be observed, away from his familiar restraining influences, and then see what will happen. That is the thing that men refer to when they say, "Character is what a man is on his vacation." It is, beyond a doubt, and the Christian man is the only one that has ever been known to be just the the same all the time, regardless of his surroundings. He has the saving grace of Jesus the Christ, and that is what makes the difference.

Do you think that Jesus was only a man? Well, I am from Missouri and must be shown. Don't forget that! Kindly explain to me why no other religious leader of any sort has ever been able to do what he is still doing every day in giving the weary rest and peace, in saving to the uttermost those who in sincerity and truth come unto God by him, in redeeming from sin and then keeping from sin those who trust in him regardless of race and time and clime and age, and in restoring the spiritually dead to life. No amount of enthusiasm, even if coupled with any other worldly force that you may select, has done such things as these. Then, too, I wish to know why the followers of Jesus consider him their one possession without which life itself is meaningless and a worthless bauble. Can you tell me? If the New Testament is right, I can understand. If you are right, it is a hopeless puzzle.

To be sure, men have agreed with you all along. They have done worse than that. Despairing of finding any flaws in his character, the ancients assailed his birth and vilified his mother. They also sought to discredit him; for they claimed that he did his wonders with the help of Egyptian magic, thus implying that he was a mountebank. Slander was their only weapon. They used it to the full, and modern Jews now repudiate the account of his life that was compiled from the Talmud, which contains several somewhat obscure but plainly scurrilous references to him. They recognize the injustice of it all and act accordingly. They do not admit that he was the Messiah, but they do admit that he was a prophet and one exalted above his fellows. That much they freely concede. Conservatism prevents them from going further.

Over against this attitude must be placed another that is less commendable. It belongs to some of his professed followers. They deny his divinity even in pulpits supposed to be orthodox, they pervert his teachings, and they misrepresent him. "Peace at any price" is foisted upon him, although he never by word or act countenanced any such doctrine. The key note of his message and of his life is this: "Righteousness at any cost." That he lived up to, and that he constantly preached. It will explain everything that he did and everything that he said, not even excepting such opposites as the injunction to turn the other cheek, and the forcible driving out of the animals from the court of the temple with a scourge of cords.

When his own face was slapped—that is the meaning of the Greeks,—as it was in the house of Annas, he did not turn the other cheek. He rebuked the man that did it, and he used slang in doing so. "Why did you skin me?" (*ti me dereis?* Jo. xviii. 23) is what he said, and the expression is a fair equivalent for "why did you tan my hide?" in English. If you are shocked, get over it. He merely fitted his words to the occasion and the man. He was neither inconsistent nor lacking in culture. As usual, he was highly efficient. To turn the other cheek then was to plead guilty to something of which he was innocent. It was not to meet a bit of personal animosity with "coals of fire." Circumstances alter cases.

He forbade his disciples to call men "fools" (*mōroi*) and then did it himself; but he was not even then guilty of an inconsistency. The content of words is the thing that counts, not their form. Witness the oaths of sailors bestowed alike upon friend and foe with only a change of tone and expression. When a Jew said, "Fool!" he was actuated by a spirit of murderous hate. That spirit was the thing that Jesus was aiming at, not the use of the word "fool." Paul enjoined the worldly wise to become fools (1 Cor. iii. 18) and said that the apostles were fools (*ibid.* iv. 10) for Christ's sake. What, then, did Jesus mean by the Sermon on the Mount?

Simply this. He was fighting the code of personal vengence that was everywhere in evidence. He was not formulating a set of fixed rules for that or any other age. What he did was to express by precepts the spirit that he wished his followers to cultivate. He came to destroy set rules of conduct. They are necessary with children but a failure with all others. They lead to evasion and hypocrisy. They also lead to cant, and Christians who try to go on such a basis as that are likely to land in all three of the vices mentioned. The spirit of love alone can save men from such an outcome, and those who are dominated by that spirit are following him.

One other limitation needs to be mentioned. Human motives cannot be dealt dealt with by law. That is clear, since the concrete act alone can be made the subject of legislation. No other course is possible in the very nature of things. Acts, however, always depend on motives, and Jesus goes to the very root of the matter and deals with them. They are the things that make the law necessary; for there is no true breach of the law and there can be no real sin without wrong motives. His precepts were therefore aimed at the wrong motives, and he approached the subject from that angle because nothing else either then or now can be so easily understood by the common people. He condemned the wrong motives and struck at them through the every day acts of his hearers. Christian etiquette and good form were not the things thus taught. The shaft goes much deeper than that to the thoughts and intents of the heart.

Jesus never contemplated fostering criminality. His pacifist followers, however, in their zeal for present security, would do just that and, in some cases, actually are doing it. They have done their part in producing our youthful bandits; but, fortunately, they are not yet exhibiting their faith by clamoring for the disbanding of the police in our great cities. Jesus would not even countenance an outward observance of the law, such as our pacifist brethren are really preaching, and that, in itself, was enough to make the Jews hate him, since that is what they practiced.

He did not spare them, and he made no effort whatever to conciliate them. He might have told the man with the withered hand to come around the next day and be healed, but, instead of that, he openly defied the whole synagogue, challenged their entire position, and healed the man then and there. He did it for righteousness sake and to teach them the true spirit of the Mosaic dispensation. They did not care to learn, being too self-satisfied, and they ended by hating him with such intensity that nothing short of his actual death would satisfy them.

He had no delusions in respect to the matter. He knew what was involved. He faced death on the cross from the very beginning, and he was fully aware of that fact. This is made clear by his references

to it, as already mentioned in another connection, on some twenty-five different occasions. He did not flinch, however, and he did not hesitate to arouse bitter opposition on the part of those who were at fault in their interpretation of the Jewish Scriptures. His most relentless foes were therefore the most highly respectable members of the community; for they were the men who occupied places of influence in the synagogue as accredited religious leaders. He fought them to a finish and then paid for it with his life.

How can you fit "peace at any price" into such a course as that? If he believed in any such doctrine, why did he not occasionally practice it? He never did, as any one must see who looks below the surface of things. He did fulfill the law, as he said that he came to do; but he did not do it in the way that his opponents insisted upon, since he ignored the letter and kept the spirit by practicing righteousness. That was the thing that Moses aimed at in the beginning; but they failed to see it. Israel was a child in Moses's day, and rules had to be used in consequence. They could not be avoided. They cannot be avoided now, in dealing with wrongdoers; but the rules themselves are never the things that are sought for in their formulation,—it is always a something that lies behind the rule, which men seek to attain by means of the rule, whatever the form of legislation may happen to be. Men forget that fact and so exalt the law itself instead of its object. They also forget that "The letter killeth, but the spirit giveth life."

The legalist is always with us, and he is usually very much in evidence. Moreover, the struggle between true Christianity and a sort of Christian legality has continued down through the ages even from Paul's day. The Judaizers were legalists. They expected to obtain salvation through forms and ceremonies. Christianity denies the effectiveness of all such things and demands purity of heart and a spirit of love as a necessity in all disciples. Such a spirit is what Jesus aimed at when he said, "resist not evil." He did not intend us to suppose that evil men were to be allowed to do as they please with us or with our belongings. He did mean, conquer such by love as far as that is possible. If he had meant the other thing his kingdom would have been doomed before it was founded, since Satan would have been given free rein to work his evil will. We are not to use his methods and meet hate with hate in personal affairs, and we are not to overcome others by sheer force of will. That is the devil's way, and we should shun it.

Jesus exalted meekness; but he was no weakling. He was the most manly man that ever lived. Manly men are always meek men; for they are polite and courteous, especially to the aged and infirm. Without meekness men become bullies. Without it they tend to criminality. For lack of it they resort to scandalous practices in war, disregard the principles of justice, know no law save that of their own interest, do not hesitate to murder helpless women and children, make use of hellish inventions to torture or affright their foes, and then look upon themselves as the elect of God.

That is not Christian. It is the very essence of heathenism. Jesus was right. He did not teach a doctrine of submission fit only for slaves—to say so is to misunderstand and slander him—but a doctrine that is absolutely necessary if men are to live together in peace and harmony. Such a doctrine, however, can make of any man a hero if he wills it so; for it will enable him to stand fast for righteousness anywhere and everywhere and then, if need be, pay the price for doing as his master would have him do. That requires courage of a high order. No weakling can do it under any circumstances. It takes a man.

Jesus himself did exactly that and in doing it showed us the way. When our turn comes, he alone can help us to endure and not succumb to the temptation to dodge the issue and compromise the matter for the sake of peace. Men do just that and then flatter themselves that it is Christian. It is not. It is essentially heathenish. The motive back of the act is pure selfishness, and that never was and never can be Christian.

Men seem to think that "safety first" is what Jesus came to teach. On the contrary, his message is: "Seek ye first the kingdom of God, and his righteousness." That may lead to something very unlike peace; for it has so led in the case of every martyr who ever bore witness to the Messiah with his blood. Incidentally, however, such a course will lead to the only sort of safety that is really worth having,—the safety of the spirit that comes with salvation.

Man's duty, therefore, is clear. He should put righteousness first. Then and not till then may he claim the rest that has been promised him. Did you ever think of that? Jesus said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." You cannot do that without forsaking sin. It is a clarion call—"Hither! all ye that labor"—and men have heard it and obeyed in every part of the world. Imagine a man saying that to you or to me! Would it not sound like the height of absurdity? Jesus said it, and Jesus has never failed to make good, when men have taken him at his word. How do you explain that, if he was only a man? That he was nothing more than a mortal like ourselves, though used by God for a special purpose, is simply unthinkable. He was a God-man, God manifest in the flesh as the New Testament teaches, and on no other basis is it possible to find a rational explanation of his life and work.

SOME BIBLE MISTAKES.

In a sermon on the Bible, given recently by a minister, he said that there was evidently some mistake somewhere, for Matthew, in chapter xxvii. 9-10, quotes as from Jeremiah what is really found in Zechariah xi. 12-13.

This particular "mistake" has been known to Bible students for more than two centuries. They have canvassed its pros and cons and have satisfied themselves that the difficulty is capable of satisfactory explanation.

Anciently, according to the Jewish writers, Jeremiah was reckoned the first of the prophets, and was placed first in the Book of the Prophets, thus—Jeremiah, Ezekiel, Isaiah, and the twelve minor prophets. Some think that Matthew, quoting this place, quoted the Book of the Prophets under the name of that which had the first place in the book, the first of which was, as stated, Jeremiah.

Or it may be the case that it was a mistake made by ancient transcribers, in writing the name Jeremiah instead of Zechariah, which might be done by the change of a single letter. It was the early custom to write words in abbreviated form. Instead of writing Jeremiah in full, it might be, in Greek, *Irion,* and Zechariah, *Zrion,* and the transcriber put I where Z should have been.

Or it may be that the words were spoken by Jeremiah, and that Zechariah recorded them and that Matthew quoted them, not as literal, but as fulfilling the facts which Zechariah had given, using language appropriate to the occasion.

It seems to me that any one of these explanations is possible and ought to put our minds at rest as to the accuracy of Matthew.

This supposed "mistake" seems to be one of the best assets of "Modern Theology" with the "up-to-date" scholarship." I see it frequently mentioned in liberal literature, and also some other "mistakes."—Rev. Henry M. Dodd, D.D.

DEEDS OF KINDNESS.

There are few things in this life that give more genuine pleasure to a normal mind than doing deeds of kindness. This is one reason that there is so much good being done. There are countless thousands of heads that rest lightly upon their pillows every night, because there is a lingering consciousness of good having been done during the day.

Heavily rest the head and hard seems the pillow to the one who can not look back over the day, when the quiet of night settles upon them, and the couch is their resting place, and they are conscious that no deed of kindness has been done. To such a one a restless, tossing night is only part of the penalty due them for thus squandering a whole day of opportunity.—*Ex.*

Peace on Earth

Dr. H. Visscher, Utrecht University, Utrecht, Netherlands.

Translated by the Rev. John H. de Vries, D.D., Canton, Mass.

II.

CONFLICT AND CREATION.

The angel song which made Christmas-night jubilant with heavenly music affects sweetly even those who are little interested in the infant Jesus. The burden of human suffering is too heavy, and the world must needs crave deliverance from its weight.

The "Peace on Earth" presents an ideal which attracted many. It became a watchword in ever-widening circles. But it is all too-evident that the angel song was wrongly understood, when taken as the expression of an ideal which at heart reflects a purely human effort irreconcilably opposed to Christ and to His Gospel. That peace ideal is the work of the carnal mind which resists the real kingdom of peace.

That jubilant angel song has nothing to do with the world of sinful men. It celebrates no human ideal, but the real salvation which has appeared in Christ. Hence the world's effort to bring about lasting peace has led to no result. The note of triumph borrowed from the angel-song has proved to be a fatu morgana, a play of words of captivating beauty, but grating in its contradiction with reality.

Wars do not lessen and their cruelties increase. We could not hope that the so-called peace movement would lead to wholesome results. For it started out from representations which utterly mistake human nature as it really is, and not only human nature, but in part also the whole creation.

He who investigates the secrets of nature understands why the poets complain that it preaches no loving God. He is amazed at its endless cruelty. Nature is alive, but only by the continuous consumption of its own life.

At each return of spring the song-birds make the air vocal and everything rejoices in rejuvinating life. Then all the world is beautiful. But look behind that splendor and see what the life of nature is. The feathered songsters which praise their Creator feed upon myriads of insects, which like every other live thing are borne along by the intense desire to live. What about the songsters themselves? Do not our hearts tremble when in the darkness of night the cry of anguish is heard because the beast of prey strikes its victim with its murderous claws? In turn that beast of prey becomes the victim of another stronger than himself. Turn where you will, on every side the same dreadful condition prevails, that the lower is the means for the existence of the higher. On every hand a terrible struggle for existence shows itself, one vast conflict in which the weak in its destruction feeds or bears the strong.

And this is not by chance, but by virtue of God's creative plan, as an outcome of His ordinance. As such it is a law of nature which has been ordained of God. Listen as the Psalmist sings of the life of nature (civ. 20-22): "Thou makest darkness and it is night: wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens."

Thus has God formed the creation. And therefore when the Psalmist views the mystery of nature he does not complain with the poet that: "Nature is red in tooth and claw," but reverently kneels in worship and filled with wonder he exclaims: "O Lord, how manifold are thy works! in wisdom hast thou made them all."

Such then is God's order of the creation which is not the result of sin and fall. For before man sinned God created wild animals each after his own kind. The struggle which nature hides in her bosom is founded in the life of creation. Already in Paradise man was authorized of God for the maintenance of his life to kill

millions of life-germs, which are calculated to build up his life (Gen. 1, 28). He is given for food the fruit which is the bearer of new germs of life, and he is charged not merely to replenish the earth, but to subdue it. By nature therefore his calling is to struggle and to fight.

The principle of conflict therefore is not accidental, it is rooted in the very life of creation. Hence no power in the world shall be able to banish it. However much there may be in it which measured by the standard of our feeling affects us painfully, it is foolish sickliness to desire a creation other than that which God has called into being.

We hear in our times, also, similar representations recommended as highest wisdom. Sometimes the question rises whether men want to be not only wiser than God, but also better and finer of feeling and more tender of compassion than He. These are symptoms of a spiritual disease, which in turn roots in the soil of a culture which suffers from satiety.

Nature and God's Word both teach that conflict in the creation is the utterance of its life. Man too is called upon to cope with the forces of nature. By virtue of his creation man has conflict in the earth, in order that by the utmost exertion of his strength he may unfold the Divinely imparted gifts of life and bring them to richer and fuller revelation.

By itself, therefore, conflict is not sin, but a Divine calling, it is not evil, but a blessing from God. He created a living and therefore a struggling creation, in order that in the unfolding of its impelling force it may interpret ever more beautifully the glory of God and in its life bring to clearness the splendor of God's image. In the life of the creation God has woven His Name, since He Himself is the eternal living One.

Therefore His creation also is intensely alive even unto the uttermost parts of its being and hence . . . . it struggles and strives.

THE CLUB

The Bible An Unsectarian Book

Rev. Joseph B. Risk, D.D.

All experience confirms the statement, that intellectual development without reverence for God without religious sentiment, without, indeed the deep and powerful influences that come from the awakening of religious emotion, cannot develop character.

As Froude well says, "When religion as a moral force dies away, with it die patriotism, and moral dignity, and all that men have learned in nobler ages to honor and to value as good."

But where, outside of the Bible, could an unsectarian religious influence be found?

The Bible is not, and never can be made a sectarian book. Its appeal is universal, an appeal to the common religious nature of man.

Is any true education possible without a knowledge of the Bible?

We would lay for a moment emphasis on this point.

The Bible has so interpenetrated with its sentiments and ideals all life, social and political, as well as religious, that no one can in any sense be called educated without a knowledge of the Bible.

Is any high type of civilization possible, that is not founded on the Bible?

Where today, do the Multitudes come, as to a place of refuge from tyranny and superstition?

Only where civilizations have been based on the broad foundations of an open Bible.

Why then does it so often happen that these alien elements attempt to destroy these foundations?

Are their rights invaded? Those who have fled from the oppressions of superstition, or from civilizations sunk in ignor-

ance because they lack the intellectual moral and spiritual quickening that comes from an open Bible.

The popular cry of personal liberty may easily prove a delusion; for this sort of liberty may degenerate into a license which may disregard not only our most valued privileges, but may with brutal hand attempt to destroy that noble inheritance which is greater and more valuable than the magnificent edifice of cities, or than the highest material prosperity.

Without reverence for the past no people can conserve the highest things—the noblest ideals in their national life. These ideals are the forces which have shaped and made possible true development; and why should the new generation make light of that out of which the greatness of the nation has sprung, and which has conferred on them such blessings?

Back of the real growth and development of every people we find the shaping power of religion.

Mr. Kidd in his "Social Evolution" examines carefully the forces which lie back of all social and intellectual and moral growth. He gives due recognition to various influences, to environment, to racial bent and genius, to systems of thought, to literature and art, but the supreme force without which there could be no true social development, and which has indeed tinged and colored all these other manifestations of power is religion.

Lowell gives a knock out blow to a mere godless secularism as a sufficient means of developing a noble citizenship, when he says in effect: "If you can find anywhere on this planet a ten acre lot where men and women can live together in true relationship and bring up children and train them for responsible citizenship without religion, then I may be inclined to examine the claims of your secular education."

Mere intellectual development may sharpen the wits and increase the capabilities, and all this may make only an Alcibiades or an Aaron Burr; but more than this is needed to develop a Washington or a Lincoln.

If religion then, is indispensible for the development of a high order of man and women; if without its influence no true education is possible, where shall a substitute for the Bible be found?

Where shall be found a finer model of literary excellence?

The great masters of English literature gave their days and nights to the study of the Bible.

Their own writings are saturated with its conceptions of life and morals, with its sentiments and maxims, with its rhythms and bold eloquence and fire.

Mr. Ruskin, the last great master of English prose, says that the Bible as he heard it from his mother's lips, or as he committed to memory passages, running in this way the whole range of its history and poetry, did more for him, was of greater value, was more truly disciplinary and educative than all his other studies in school or college.

No true education indeed is possible without a knowledge of the Bible? This point is conceded even by our opponents.

Mr. Huxley, although as he called himself, an agnostic, an unbeliever in revelation, insisted on his children being taught the Bible, for he said that in our civilization no true education was possible without a knowledge of the Bible.

CHRIST OR THE HIGHER CRITIC?

Rev. John A. Grose.

II.

The first part of this paper has been an attempt to show that it has become necessary for people who think, to decide between Christ or the higher critic, and that the acceptance of one will eliminate the other. I do not fear the results, if all the facts are known, and we are permitted to choose intelligently. Neither do I believe that to disparage one exalts the other. It is proper, however, that a few things be noted that will shed some light on the character of the higher critic. Christ can speak for Himself.

First. Intellectual honesty: — Twenty years ago the higher critic emphatically declared Moses could not have written the Pentateuch, because writing was not known in his time. Later, excavations showed that three hundred years before the time

of Moses interchange of letters was common even among the middle classes; yet no higher critic, as far as I know, has had the grace to acknowledge his mistake. And some have persisted in the old threadbare lie till very recently.

One of the higher critic's stock in trade arguments was the "absolutely incredible" account of Abram's rescue of Lot as described in the fourteenth chapter of Genesis. Unfortunately for "the assured results of criticism," the archæologist's spade brings to light such clear evidence of the truth of Genesis fourteen that the higher critic's position is near ridiculous. But do they abandon it, and generously admit they were mistaken? Oh, no! They invent another premise or theory, or ignore the facts, or cloud the issue by obscure remarks. The nearest to a concession is the statement of Canon Driver, who says:— "The historical improbabilities of the narrative have been exaggerated."

The case of Jonah has come back as a boomerang and smitten the higher critic. His denial of the story was based to a great extent on the absence of proof for the existence of so great a city as Ninevah, and of a fish large enough to swallow a man. Now that the site of the city has been discovered, and fish as large as Jonah's whale shown to be rather common, who has ever known a higher critic to acknowledge his fallibility? Not one. Indeed, so persistently do they hold to their untenable positions, that if it were not a pathetic fact that many who look up to them and regard them as "some great ones," and are thereby led into error and doubt, 'twould be laughable.

The inconsistency of the higher critic in appealing to certain Scriptures that seem to uphold his theory, and his wholesale condemnation and expurgation of passages that refute his teaching is well known to readers of their works.

The claim so vociferously made by the higher critics, that ALL the scholars had adopted their views, has been shown to be, in plain language, a lie. A bold, presumptuous lie, because they must have known it was not true.

Secondly. The Premises on which the higher critics build their formidable arguments for the late date of the books of the Old Testament and deny the accredited authors, is a foundation of straw, to say the least. They do not pretend to any divine illumination, they cannot claim any new discoveries of manuscripts, language, or evidence from monuments, tablets, etc.— these are all against the higher critics. How then have they been able to discover mistakes, of which the wisest of men, including the Lord Jesus himself, for thousands of years were not cognizant? By the profound science of "Literary Analysis." Shades of Luther, Melancthon, Wesley, Clarke, what a pity you had not known the wonderful possibilities of literary analysis. Now let us see what literary analysis has discovered:—"The Philistine was *then* in the land"; "It is there *till this day*"; "Were sojourners there *until this day*"; "And there it is *unto this day*"; Moses' account of his own death and burial; Names of musical instruments which the higher critic thinks were not known in early times. In the words of Professor Sayce:—"Merely linguistic arguments. Lists of words and expressions have been compiled from the imperfect literature of an imperfectly known language, and interpreted by modern Europeans in accordance with certain documentary hypotheses." (Evolution.) Truly does he add: "When we endeavor to extract other than linguistic conclusions from linguistic premises we generally go astray." My contention is that the higher critic is not only woefully astray, but he must know he is astray. Every honest student of the Scriptures knows that these seeming discrepancies have been satisfactorily explained by accredited scholars.

Third. Their disagreement among themselves, their numerous abandoned theories —more than 600 in forty years — reflect upon their sanity, and should stay us from eagerness to accept them and their teaching. Sir Robert Anderson says: "People are led to suppose that the higher criticism is the outcome of an honest inquiry after truth. But the history of the movement as written by the critics themselves explodes such a delusion. . . . The exaggerations of the German critics are the clearest proof that the crusade against Daniel was the

outcome of prejudice or malice. . . . My quarrel with the higher criticism is not because it is criticism, but because, instead of being what it claims to be, it is a criticism of a spurious type." Small wonder that the late Dr. Mendenhall, editor of the *Methodist Review,* who went to Germany to investigate the teachers and teaching of higher criticism, should write a series of irrefutable articles entitled "The *Crime* of Higher Criticism." His conclusion, in part, was as follows: "Considered in its wholeness—its spirit, method, claims, and theoretic purposes—it is not too much to say that rationalistic criticism, such as prevails in Germany, and which has contaminated the religious thought of other countries, is little less than a crime against the truth of God." It is passing strange to me, brethren, that in all the walks of life except the religious, the man or men responsible for crime are called criminals and dealt with accordingly. Is it not about time that we demand for religious teachers as high a standard as in vogue in the world? "Let not then your good be evil spoken of."

Fourth. Herbert Spencer once said: "Inquiring into the pedigree of an idea is not a bad means of establishing its value. To be descended from a discreditable stock is an unfavorable index." Prof. John G. Eichorn of Germany is called the father of higher criticism, but he only revived the theories of Jean Astruc, who was a profligate physician in the licentious court of Louis XIV of France. Moreover, while it is undoubtedly true that some are sincere, it is nevertheless a fact that the pronounced higher critics of our day are not preeminent for piety. The writer can instance several cases in the last twelve months of ministers falling into grievous sin, every one a higher critic.

Fifth. When we see that many of these higher critics hold their highly remunerative offices, and even use their positions to further their work of disseminating doubt by discrediting the Bible, teaching doctrines at variance with the tenets of their Church which they have solemnly promised to uphold and defend, we can but question their moral integrity. The view of *The North Dakota Methodist* seems to fit the case: "What a blunder the devil made to employ such blatant agents to disseminate doubt, damnation and infidelity as blaspheming Tom Paine, licentious Voltaire, and the liquor guzzling English infidels. He's doing better now. HE EMPLOYS PREACHERS. The devil gets these to write his infidelic poison. He knows that other preachers will swallow it more readily. Then he makes the Church foot the bills and support his agents, while they wreck the institutions that bare them." In other words, brethren, if you supposed the devil-possessed-age was past, you will surely have to revise your creed.

Lastly. The following quotations, discovered after most of this paper was written, strongly confirm my main proposition. The first is a statement credited to Henry Ward Beecher: "When one has given up the one fact of the inspiration of the Scriptures, he has given up the whole foundation of revealed religion." Consequently, need not bother about a little thing like morality. The next is from a Methodist whose loyalty has never been questioned, Rev. E. S. Dunham: "Men are not infidels because of the unreasonableness of miracles; it is because they prefer sin to holiness." And lastly, it is said that when Wilmot, the infidel, was dying, he laid his trembling, emaciated hand upon the Bible, and said solemnly and with unwonted energy: "The only objection against this Book is a bad life." Others as direct to the point could be adduced, but this paper must be brought to a close.

If, then, it is a question, as I believe it is, whether we shall keep Christ or the higher critic, in view of what we know of the character of the higher critic, I vote for JESUS, THE OMNISCIENT, INFALLIBLE CHRIST. What say ye, Brethren?

DID JOHN WRITE THE GOSPEL OF JOHN?

For the current six months our International Bible School lessons have been taken from the Gospel of John, and the question has been raised whether the Apostle John was the author of this Gospel.

On first thought some may remark that it makes no difference who wrote the fourth Gospel, since the teaching remains the same. Is that true? The words remain the same, but were the words written by a competent witness? This Gospel is telling us about the life, teachings, death and resurrection of Jesus. We want to know, first of all, whether these things be true. Does the book tell us facts, or is it made up of a mixture of fact, fiction and fable? Is the book of John a correct witness of what transpired in Judea and Galilee during the first thirty years of our era? How can I believe in the Christ of John's Gospel, if that book is the product of men who were not in a position to know whether the narrative be accurate?

Doubtless, it is very disquieting to the ordinary Sunday School teacher or pupil to be met here and there in lesson helps with the hint that John may not have written the Gospel that bears his name, and for the comfort of such I desire to present a short argument that has been a great help to me and I hope may strengthen the faith of those who, like myself, are anxious to bury all doubts as to the authorship of the fourth Gospel.

It is as well settled as any historical fact of 1800 years ago, that John, the beloved disciple, lived to about the year 90 or 100 A. D. During the whole of John's last sixty or more years, following the resurrection of Christ, there were scores of men who, as Jewish boys of twelve or more years, were in Jerusalem at the feast and not only knew of the tragic events of Christ's death but knew John all the years following, and while they lived it would be altogether impossible to deny the witness of John as to Christ.

We have the writings of men, such as Polycarp, who was one of John's pupils, and Clement (Phil. iv. 3) who was pastor at Rome while John was pastor of the church at Ephesus. These men are on record, testifying that John, in his old age, wrote this Gospel. We also have the writings of men of the next generation, such as Irenaeus and Tertullian, who knew and conversed with men who knew John personally. While these men lived and even during the lifetime of the next generation none dared deny the universally admitted fact that John was the author of his Gospel. This is why no competent witness from 30 A. D. until 200 A. D. can be found denying the testimony of John as recorded, or denying that he wrote the Gospel of John.

The above line of argument as to John's Gospel is based on a recognized principle that no occurrence, universally accepted to be a fact at the time, can be successfully denied until the third generation following the event has passed into their graves. In other words, no such important fact as the authorship of the fourth Gospel can be denied until after one to one hundred and fifty years have transpired.

Let me give a homely illustration of how impossible it is to deny an historical occurrence until more than a century has transpired. Suppose I should, in addressing some present day audience, declare that Gen. Sherman was not the officer who led the Union army from Atlanta to the Sea. Immediately some veteran would arise and correct me, for he was one who went with Sherman. It is now more than fifty years since that event, but for some years to come there will be living witnesses as to the truth of that event. For another fifty years, the sons of veterans will be among us, and still another half century must go by before any one could safely deny that Sherman was in command in that campaign.

So was it, for more than a century after John's death, impossible to even raise the question of his authorship of his Gospel. As no question as to Sherman is, or can be, raised for a century to come, so the absence of all denial as to John's authorship during the first two centuries is so much silent evidence that it is an undeniable fact that John wrote the Gospel that bears his name.

J. B. Tannehill.*

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* Author of "Naamah and Nimrod." For sale by the Bible Champion. $1.50, postpaid.

DARWIN AND CHRISTIANITY.*

It was on one of those glorious autumn afternoons that we sometimes enjoy in England, when I was asked to go in and sit with the well-known professor, Charles Darwin. He was almost bedridden for some months before he died. I used to feel when I saw him that his fine presence would make a grand picture for our Royal Academy; but never did I think so more strongly than on this particular occasion.

He was sitting up in bed, wearing a soft embroidered dressing gown, of rather a rich purple shade.

Propped up by pillows, he was gazing out on a far-stretching scene of woods and cornfields, which glowed in the light of one of those marvellous sunsets which are the beauty of Kent and Surrey. His noble forehead and fine features seemed to be lit up with pleasure as I entered the room.

He waved his hand toward the window as he pointed out the scene beyond, while in the other hand he held an open Bible, which he was always studying.

"What are you reading now?" I asked, as I seated myself by his bedside.

"Hebrews!" he answered—"still Hebrews. 'The Royal Book,' I call it. Isn't it grand?"

Then, placing his finger on certain passages, he commented on them.

I made some allusion to the strong opinions expressed by many persons on the history of the Creation, its grandeur, and then their treatment of the earlier chapters of the Book of Genesis.

He seemed greatly distressed, his fingers twitched nervously, and a look of agony came over his face as he said:

"I was a young man with unformed ideas. I threw out queries, suggestions, wondering all the time over everything; and to my astonishment the ideas took like wildfire. People made a religion of them."

Then he paused, and after a few more sentences on "the holiness of God" and the gradeur of this Book," looking at the Bible which he was holding tenderly all the time, he suddenly said:

"I have a summer house in the garden, which holds about thirty people. It is over there," pointing through the open window. "I want you very much to speak there. I know you read the Bible in the villages. To-morrow afternoon I should like the servants on the place, some tenants and a few of the neighbors to gather there. Will you speak to them?"

"What shall I speak about?" I asked.

"Christ Jesus!" he replied, in a clear, emphatic voice, adding in a lower tone, "and his salvation. Is not that the best theme? And then I want you to sing some hymns with them. You lead on your small instrument, do you not?"

The wonderful look of brightness and animation on his face as he said this I shall never forget; for he added:

"If you take the meeting at three o'clock this window will be open, and you will know that I am joining in with the singing."

How I wished that I could have made a picture of the fine old man and his beautiful surroundings on that memorable day!

DR. H. W. MAGOUN.

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* At one of the morning prayer services at Northfield, Lady Hope, a consecrated English woman, told the remarkable story printed here. It was afterward repeated from the platform by Dr. A. T. Robertson. At the paper's request, Lady Hope wrote the story out for the *Watchman-Examiner*. (*The Boston Transcript.*)

ADMISSION; PERVERSION; ASSUMPTION.

There may be much fusion and confusion in the following use of the above expressions, but the point in mind is one that needs strong emphasis at this time, and will be profitable to consider.

The illustration is recorded somewhere, of the veteran of the Lord who, when meeting the great American infidel at one of his lectures asked a question, and in reply was asked if he did not "admit so and so." He answered, "I do not." "Well, you will admit this—", and he answered "No." After repeated efforts of this nature the infidel exclaimed, "Well, you will admit that water runs down hill, won't you?" "No," said the veteran, "not until you tell me how it gets up there," and the

infidel was silenced. The common practice of admitting things to be in the Bible when they are not, is a calamity of no mean proportions in the presence of the enemy who is insistent upon getting us into embarrassing positions, and thus injuring the cause of truth, especially with the young, and the work of reaching men. Indeed, it prepares many for the attitude of the denial of the power and authority of the Word, and fortifies them in their unbelief. An example of this practice was written large but a few years ago in one of the most popular religious publications of this country. In this case a learned professor labored long and zealously to show that the statement of the Bible that the Ark rested on Mount Ararat did not conflict with the local tradition which named another peak. His argument was voluminous, but ridiculous, and inconsistent in trying to remove a contradiction which in fact did not exist, for he was simply admitting in to the statement of the divine word a common error, which was a disgrace to him, and to the rest of us. For the record says it was "on *the mountains of* Arrarat," and it would be just as consistent to say that the mountains of Colorado meant Pike's Peak. Yet how universal this misquotation of the learned (?) professor.

Such is the too common careless treatment of the Holy Word committed unto us, and this leads to that which is even more pernicious if possible, the perversion which, in common parlance is expressed from pulpit and pew alike, "You can prove anything by the Bible." So common is this that it is heard on every side, and surely there could not be a more perverse falsehood concerning the divine revelation than this popular saying. It is not only untrue, but *grotesquely so,* and if it were not so serious, it would be ludicrously so. The same theory would make it possible to prove contradictions from the letters of the same person in any walk of life; and the absurdity is so great as to preclude the idea of going into any court and endeavoring to prove a case by such a method, the taking of parts of expressions and joining them with other parts in different portions of the book. Now this practice among us is the strength of much of the scorn and contempt that we meet toward the claims of our faith for the oracles of God. What authority can they have if they are such monstrosities as to be so used by intelligence? No! Thrice no! You can not "prove anything by the Bible," for "no lie is of the truth," and "Thy word is truth." The *Bible is not a freak,* a fantastic conglomeration of nonsense such as, "Did not Judas go and hang himself, and, go thou and do likewise"? No, this is *not Bible, but babble,* and the merest childish nonsense, too surprising to believe it to be in use, did we not know of its going on about us continually. Just as easily prove every falsehood of the press by the alphabet, and as consistently. Let us scorn to use it more and shame it into silence.

Now the people are in no small measure prepared for the position referred to above, by the practice so common among high and low of assumption; the assuming positively that certain things are in the Bible, when there is *no* authority for them. A case in point is that of one of the most eminent and beloved of present-day expositors who, after using the incident of the people bringing the sick into the street that the shadow of Peter might fall on them, was asked "if the shadow of Peter healed?" and immediately replied "Yes." Now this was assumption pure and simple, for the account merely states the conduct of the people without endorsing it, or intimating that they were right. This answer is all the more surprising because this brother would be the first to oppose the idea of building up any teaching on an isolated text, and yet without the one text, he does this very thing. Then a more recent example of this happened when another of the present-day eminent teachers, in concluding an argument on a biblical point, said, "the information being that ——"; when the fact was there was no such information on the subject in the book,—it was wholly an assumption (commonly received), and contrary to known facts as well.

Now we are all guilty of this unfortunate habit, and the plea here is, that so far as in us lies, we get rid of it, and so take away that which is a great stumbling block to so many, and a cause of weakness in the struggle on behalf of "the faith which

was once delivered to the saints." In so far as we succeed, we will not be preparing the ground for doubts and sneers at the claim for holiness, accuracy, and authority of the Word of God, the foundation of our faith.

Rev. R. W. Crichton.

SCRIPTURE SILENCES.

D. J. Strang, A.M.

(2) It is often asked, "Do our departed friends in heaven see the lives we are now living on earth?" Many profess to find great comfort in the thought that possibly they do. Others hope they do not, for it would be a grief to them to see our many mistakes, forgetting (Rev. vii. 17); "God will wipe away all tears from their eyes." Strange that a "silence" should have such contrary effects. The passage they use as proof is Heb. xii, 1: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us and let us run with patience the race that is set before us"; which refers to an entirely different subject. The "wherefore" as a conclusion of his argument shows that the "cloud of witnesses" are the Old Testament worthies of faith mentioned in the preceding chapter. The translators made a bad mistake in dividing the chapters at this point.

(3) We find another important *actual* silence in respect to the authorship of the Psalms. Nearly one-third of the 150 are anonymous. Hardly one-seventh give any hint of the occasion on which they were written. But this later fact enables us to adapt them more readily to our own circumstances. No portion of the Scriptures expresses stronger trust in God. The writers often had terrible experiences. Now if we knew all about their situations we would be tempted to say, "Here is a man who had a hard time, but his conditions are so different from mine I do not see how his trust can help me any." But when we know so little of his environment we are rather prompted to think, "Why can not I trust God too, as he did?" So it is a good illustration of 2 Pet. i, 20; "No prophecy of the Scripture is of any private interpretation."

(4) Sometimes a silence is used to condemn a bad man, or one who at least failed to do his duty at some important crisis. In Ruth iv, 1, we read that when Boaz began to administer the estate of Mahlon "He went up to the gate of the city and sat him down there, and behold, the kinsman of whom Boaz spake came by, unto whom he said, 'Ho, such a one!' 'Turn aside. Sit down here.' And he turned aside and sat down." Now we know very well that was not the way that Boaz addressed him. He had his own proper name and Boaz knew it and used it. Hebrew names meant something always and often were very important as expressing some circumstance in connection with the birth (like Moses; Ex. ii, 10: "She called his name Moses, and she said, 'Because I drew him out of the water,'") or the parent's feeling (as Isaac; Gen. xxi, 6:) "Sarah said, 'God has made me to laugh.'" Again they might foretell the character of his life as Solomon, "Peaceable," (1 Ch. xxii, 9;) "A son will be born to thee who will be a man of rest. His name shall be 'Solomon,' and I will give peace and quietness to Israel in his days." It might be divinely given, (Mat. 1, 21); "Thou shalt call His name 'Jesus,' for He shall save His people from their sins." Again it might be divinely changed, even in old age. (Gen. xxxii, 28); "He said, 'Thy name shall be called no more Jacob, but, Israel, for as a prince hast thou power with God and with man, and hast prevailed." Absalom was surely a "misfit," for he was anything but "his father's peace." Often they contained some form of God's name. Elijah means "My God is Jehovah," which was very appropriate for the man raised up to fight Jezebel when she was trying to make everybody worship Baal only. We can imagine her saying of Elijah, "I hate him so I can hardly bear to pronounce his name!" Boaz' own name meant 'strength,' and his friend's may have been something better; but he was unfaithful at one time and the old Book allowed his name to be lost. Some years ago Mr. E. S. Creasy wrote a work entitled, "The 15 decisive battles of history." Beginning with Mara-

thon, 400 B. C., he shows how in every great war there is always some battle that decides the contest. As Hallam says, "These are the few battles of which a contrary event would have essentially varied the drama of the world's history in all its subsequent scenes." "Waterloo" has become a common name for a defeat, though it was just as much a victory for the English as a defeat for the French. The "decisive" battle is not always the last to be fought. Gettysburg was many months before the surrender at Appotomax. "Saratoga" was the critical battle of the American Revolution. After peace was concluded the Government erected a monument to the honor of the generals who led our troops to victory. There are inscriptions of praise to all but one! Benedict Arnold was a hero then and a traitor afterwards, therefore his tablet will be forever left blank! In Ezek. iii, 20; we read, "When a righteous man doth turn from his righteousness and commits iniquity he shall die. His righteousness which he hath done will not be remembered." (Job iii, 14); speaks of "Kings and counsellors who built desolate places for themselves" to be buried in. This was pre-eminently true of Egypt. According to Ex. xi, 3; "The man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people." Yet his name has not been found on any monument: whereas the true name of no Pharaoh, those awful cruel tyrants who prided themselves so much on the possession of things that kings specially desire, is given in the Pentateuch. Of course 1,000,000 people read the Bible to one who who understands the hieroglyphics. A generation ago decent folks were shocked at the blasphemies of a noted infidel. Now if you mentioned the name "Ingersoll" more young people would think of the man who makes cheap watches than of the other! When Solomon said, (Prov. x, 7); "The name of the wicked shall rot" he uttered what is as much a prophecy as a proverb.

(5) Again a "silence" may give us a hint as to when a book was written, The Exodus of Israel from Egypt is not referred to in the book of Job. As the speakers would have found it such an appropriate illustration it is likely the book was written before the event took place.

(6) Also a "silence" may occur when there are things that we do not need to know. Daniel saw millions of angels, yet we are told the name of only one, Gabriel, and Michael the archangel, who is Christ. We learn more about them from Milton than from the Bible and we can't help wondering where he got his information! It is also curious that art and literature represent them as females, while Scripture always says they are males. They so often appeared with messages to God's people in the old days that it is perfectly reasonable to be asked in Heb. i, 14; "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" They will not however take any honor to themselves. Judges xiii, 15; "Manoah said to the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for thee, and the angel of the Lord said unto Manoah, 'Though thou detain me I will not eat of thy bread; and if thou wilt offer a burnt offering thou must offer it unto the Lord.'" John, probably the best man then living, was so excited over what he saw that he was in danger of committing a great sin. (Rev. xxii, 8 and 9); "When I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith unto me, 'See thou do it not. For I am the fellow servant and of thy brethren the prophets, and of them which keep the sayings of this book. Worship God.'" (Deut. xxix, 29); "The secret things belong to the Lord our God, but those things which are revealed belong unto us and to our children forever." There are enough of the latter to keep us busy if we would only study them.

Free Premium to every new subscriber to the BIBLE CHAMPION. "Constructive Studies in Matthew," by Dr. Daniel S. Gregory, formerly Secretary of the Bible League. 168 pages. Very valuable. Only one thousand left. One Dollar for the year and the Premium.

International Sunday School Lessons for 1917

STUDIES IN THE GOSPEL OF JOHN.

The Editor.

(The References are to *The International Standard Bible Encyclopedia.*)

REAL AIM OF THE GOSPEL.

Reminiscences of an eye witness.—The phenomena of the Gospel are apparently at least, reminisences of an eye witness, with his reflections on the meaning of what he had experienced. He was present at the scenes which he describes. He was present on the night on which the Master was betrayed; he was present in the hall of the high-priest; he was present at the cross, and bears testimony to the reality of the death of Jesus (xviii. 15; xix. 35). As we read the Gospel we note the stress he lays on "witness." The term frequently occurs (i. 7, 8, 19; iii. 11, 26, 33; v. 31; xii. 17; xxi. 24, etc.), and is used to set forth the verified facts of experience. In these testimonies we have an unusual combination of elevated thought and minute observation.

At one time the evangelist soars aloft into a spiritual world, and moves with ease among the richest and highest elements of spiritual experience. Using common words, he yet reads into them the deepest meaning regarding man, the world, and God, which have ever entered into the mind of man. Sublime mysticism, and open-eyed practical sense meet in his wonderful writings.

Above all, we are impressed with his sense of the supreme value of the historical. All his spiritual meanings have a historical basis. This is as apparent in the first Epistle as it is in the Gospel, and in the Gospel it is conspicuous. While his main interest is to focus the minds of his readers on Jesus, His work and His word, yet unconsciously he has written his own spiritual biography. We gradually become aware, as we read ourselves sympathetically into the spirit of the Gospel, that we are following the line of a great spiritual awakening, and are tracing the growth of faith and love in the life of the writer, until they become the overmastering tone of his whole life.

On the one hand, the book is a grand objective revelation of a unique life, the story of the self-revelation of the Son of God, of the revelation of the Father in Jesus Christ, moving onward to its consummation through the contrasted developments of faith and unbelief on the part of them who received Him, and on the part of them who received Him not.

On the other hand, it has a subjective unity in the heart of the writer, as it tells of how faith began, of how faith made progress, until he came to the knowledge of the Son of God. We can enter into the various crises through which he passed, through which, as they successively passed, he won the assurance which he so calmly expresses; and these supply him with the key by means of which he is able to unlock the mystery of the relation of Jesus to the world. The victory of faith which he sets forth was first won in his own soul. This also is included in the significant phrase, "We beheld his glory" (1. 14).

Reminiscence illustrated.—The Gospel received powerful confirmation from reflection on the nature of reminiscence generally. A law of reminisence is that, when we recall anything, or any occurrence, we recall it in its wholeness, with all the accessories of its accompaniments, as we tell it to others, we have to make a selection of that only which is needful to convey our meaning. Inartistic natures do not make a selection; they pour out everything that arises in the memory.

The finer qualities of reminiscence are abundantly illustrated in the Fourth Gospel, and furnish an independent proof that it is from the pen of an eye-witness. It is possible within reasonable limits to give only a few examples. Observe first, the exact notes of time in chapter i. and the special notes of character in each of the six disciples whom Jesus met on the first four days of His ministry. Mark the peculiar graphic note that Nathanael was under the fig tree (verse 50). Pass on to notice the six water pots of stone set at Cana after the manner of the Jews' purifying (ii. 6). We might refer in this connection to the geographical remarks frequently made in the course of the narrative, indicative of an intimate knowledge of Palestine, and to the numerous allusions to Jewish laws, customs, beliefs, religious ceremonies, usually admitted now to be accurate, and illustrative of familiar knowledge on the part of the writer. Our main object, however, is to call attention to those incidental things which have no symbolical significance, but are set down because, as the main happening was recalled, these arose with it. He again sees the "lad" with the five barley loaves and two fishes (vi. 9); remembers that Mary sat still in the house, when the active Martha went forth to meet the Lord as He approached Bethany (xi. 20); recalls the appearance of Lazarus as he came forth bound hand and foot with grave-clothes (verse 44). He has a vivid picture before him as he recalls the washing of the disciples' feet (xiii. 1-15), and the various attitudes and remarks of the disciples during the whole of that eventful night. He still sees the attitude of the soldiers who came to arrest Jesus (xviii. 3-8), the flashing of Peter's sword (verse 10), the share of Nicodemus in the burying of Jesus, and the kinds and weights of the spices brought by him for the embalming of the body (xix. 38-40). He tells of the careful folding of the linen clothes, and where they were placed in the empty tomb (xx. 4-8). These are only some of those vivid touches due to reminiscence which none but an eye-witness could safely make. Looking back on the past, the evangelist recalls the various scenes and words of the Lord in their wholeness as they happened, and he chooses those living touches which bear the mark of reality to all readers.

Conclusions.—These touches of vivid reality warrant the conclusion that the writer in this Gospel is depicting scenes in a real life, and is not drawing on his imagination. Looking back on his own spiritual history, he remembered with special vividness those words and works of Christ which determined his own life, and led him on to the full assurance of faith, and of the knowledge of the Son of God. The Gospel can be understood from this point of view; it does not seem to us that it can be understood from any other, without ignoring

all the phenomena of the kind now indicated. When the Gospel is approached from this point of view, set forth by itself, one can afford to neglect many of the elaborate discussions which have arisen regarding the possible displacement of certain chapters. Much has been made of the sudden transference of the scene from Galilee to Judaea as we pass from chapter iv. to chapter v., and the equally sudden transference back to Galilee (vi. 1). Many suggestions have been made, but they all proceed on the supposition that the reminiscences were meant to be continuous, which it has been seen is not the case. While it is very likely that there is a sequence in the writer's thought, yet this need not compel us to think of displacements. Taken as they are in the Gospel, the selected proofs, whether they occur in Judaea or in Galilee, in all instances indicate progress. They illustrate the manifested glory of Jesus, on the one hand, and the growth of faith and the development of unbelief on the other. This, however, opens up a separate line of objection and inquiry to which attention should be given. (Vol. III, p. 1723-4.)

BIBLE CHAMPION CLUB RATE WITH THE BIBLIOTHECA SACRA.

The Biblotheca Sacca is to be congratulated upon its long and brilliant career. It has no superior in the character of the subjects treated, and for the intellectual ability and literary rank of its contributors. The editor, G. Frederick Wright, LL.D., alone, is enough to make the Quarterly one of the foremost leaders of the world in the realm which has commanded the interest and labor of his whole life.

"I have taken *The Biblotheca Sacra* since a student at the Seminary in 1870 at Gettysburg. I have found nothing to surpass it; safe, sound scholarship and wholesome counsel; never erratic or speculative; or in the bad sense, critical." — *Reader of* The Bible Champion.

All new subscribers to *The Bibliotheca Sacra* may secure both magazines for one year for $3.00. This should be paid in advance and sent to The Bible Champion.

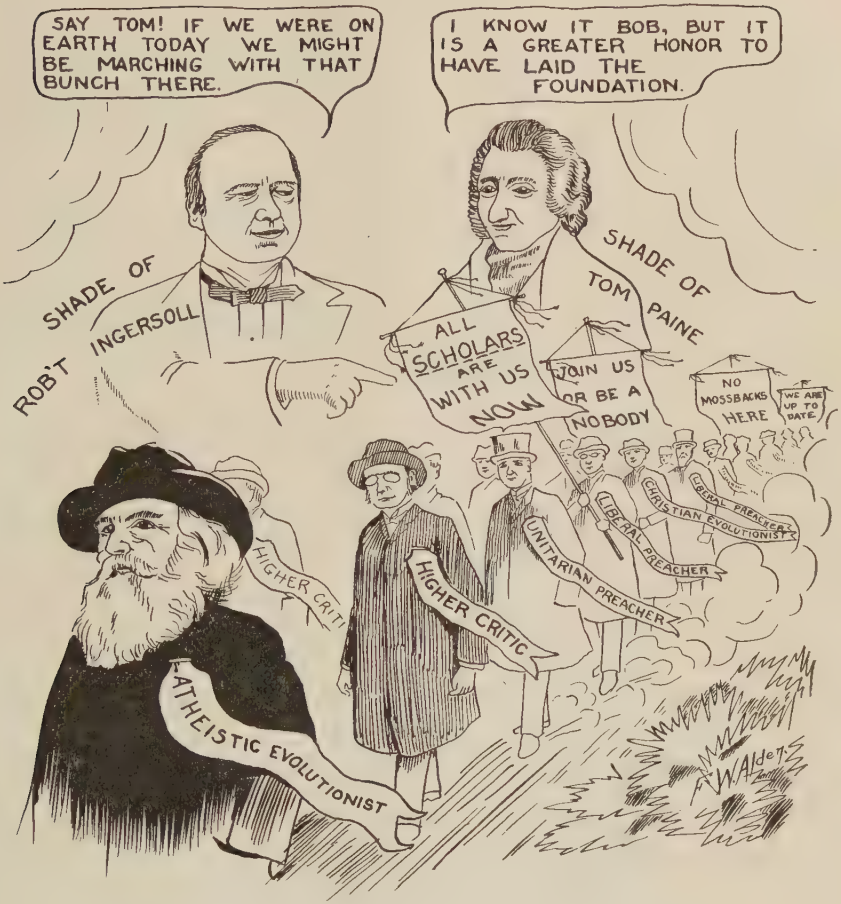
NAAMAH AND NIMROD.

Among the many books brought to the notice of the Bible Champion, this one demands special attention. It is by a Layman, James B. Tannehill. It is strikingly original, unique and interesting. The author handles the question without gloves. Few books have been so outspoken, and merciless. He seems to have carefully studied the methods of the critics and does not scruple to reply in kind. As we are permitted to quote at length from the work, we will let the samples we select make their own appeal. The range of the discussion is surprisingly wide. The authorities given are numerous. The arguments are largely and almost wholly statements of facts in disproof of theories. One form of reply, which is found many times, is to show the absurdity of the critical assault. It is very effective, in numerous instances startling, in others ridiculous and even comical. The author evidently enjoys his dissection of the critics and succeeds in making the process enjoyable to his readers. The critics find it but a fulfillment of the warning: "with what measure ye mete, it shall be measured to you again" (Matt. vii. 2). The book is cloth bound, 358 pages, and will be sent postpaid for $1.50.

"Read the Scriptures with faith. Not as statements which you may believe or not, but as the revealed word of God. Receive every word as true, with simple, childlike trust. Rest upon the promises. Read them as made for you."

"Read the Scriptures in order to carry into practice. We must accept his word as being the revelation of his will. In it he tells us what to be and what to do. He expects us to be 'obedient children.'"

EDITOR'S WHAT NOT


SAY TOM! IF WE WERE ON EARTH TODAY WE MIGHT BE MARCHING WITH THAT BUNCH THERE.
I KNOW IT BOB, BUT IT IS A GREATER HONOR TO HAVE LAID THE FOUNDATION.
SHADE OF ROB'T INGERSOLL
SHADE OF TOM PAINE
ALL SCHOLARS ARE WITH US NOW
JOIN US OR BE A NOBODY
NO MOSSBACKS HERE
WE ARE UP TO DATE
CHRISTIAN EVOLUTIONIST
LIBERAL PREACHER
UNITARIAN PREACHER
HIGHER CRITIC
HIGHER CRITIC
ATHEISTIC EVOLUTIONIST
F. W. Alden

INFIDEL INCARNATION.

Our readers will remember the three remarkable articles by Dr. Ross of Canada showing Modern Infidel Incarnation. Copious extracts from advanced counterfeit critics were given in parallel columns with quotations from Paine, Ingersoll and other noted Infidels. The similarity in many instances was so striking that honesty demanded quotation marks. The striking dissimilarity however was in the honesty of the Infidels. They did not hesitate to declare themselves the enemies of Christianity who were seeking to overthrow it. The counterfeit Critics, pose as the the sole scholarly advocates of real Christianity, and assume to teach the Church the simon pure, unfallible truth.

OUR REMOVAL.

The work of the Editor at Trinity Church, New York, culminated in the completion of the Endowment Buildings. He asked to be transferred to Brooklyn to accommodate his daughter, a Kindergarten Teacher in a Public

School. The request was granted. He is now Pastor of the South Second Street Methodist Episcopal Church. The BIBLE CHAMPION will be published in Brooklyn as a Bi-Monthly. The Publication Office will be 191 South Second Street, Brooklyn, New York. Our subscribers are requested to read carefully page 145 of this number. The Postal authorities have made suggestions which will be observed as there indicated. Every one should examine the label giving date of expiration and cooperate with us in obeying the Postal regulations.

"Thankful for the BIBLE CHAMPION and think it is serving a true faith in the Word of God."

"The BIBLE CHAMPION is prompted by a right motive and is doing an excellent work in a much needed field. I regret that financial inability keeps me from sending it to a large number of ministers and church workers. But my prayers go up for it and the editor."

"I learned to admire and subscribe for the BIBLE CHAMPION through a friend."

"I always look forward to the BIBLE CHAMPION with a real delight. In this age of universal theological temerity it is more than refreshing to find one journal that is not ashamed of the Book."

"With best wishes for yourself, the work of your church and the CHAMPION."

"I appreciate the struggle our religious publications must make in such times of stress and wish I could do more to help."

"Keep at it, you're doing good. God bless you."

"Whatever else you do, don't discontinue; the issue is too great."

"I greatly appreciate your work. I pray that the Lord will bless you."

"Accept my congratulations on new features lately introduced, and best wishes for continued prosperity."

The CHAMPION is good both as to form and matter. Your stories ought to extend its popularity, and warm many hearts. "Amazing Grace."

"The BIBLE CHAMPION is doing a splendid and much-needed work, and may God greatly bless you in it."

"The BIBLE CHAMPION is excellent and is doing a noble work in defence of the Word of God. I like it in its new form."

"Do I like the paper?" Well, I guess." And he pays to January, 1918.

BOONTON BIBLE CONFERENCE.

Rev. George L. Richmond, D.D., Pastor of the Presbyterian Church, Boonton, New Jersey, arranged for a Union Bible Conference in his church. The Episcopal, Reformed and Methodist Churches united in the Conference. Two

sessions were held, 3 p. m. and 8 p. m., Wednesday, February 7, 1917. Dr. Richmond writes a brief letter concerning the Conference:

"I want to thank you for the two lectures you gave before our Union of Churches. They will do a great deal of good in awakening the people to a sense of the value of the Word of God and what an awful chaos would ensue if it were blotted out or lost. Your lecture on 'When the Ministers Struck' should be very effective in making the Churches think upon their duty to the aged pastors of all of the Churches. Every Denomination is now making an effort to secure a Fund which shall enable the Churches to provide some adequate support for these faithful Ministers of the Gospels in their old age. Your lecture will do much good in that cause and I hope it may be delivered in many of our Presbyterian Churches and thus stimulate to large and generous giving."

MAY-JUNE BIBLE CHAMPION.

Our exchanges have met the difficulties from the conditions of the times, in several ways: some, by increasing their price; some, by reducing their number of pages; some, by less frequent issues; some by *discontinuance*. We have decided to issue two magazines in one, temporarily. To make up to the Bible League for this, we will press the Bible Conferences. In this number, above, we have a brief report of the Boonton Bible Conference. Similar conferences will be conducted wherever we can secure openings. This will lessen the League's expenses, increase its friends and supporters, and bring to a number of communities, information and inspiration that will be helpful in Bible study and instruction. The conferences will have two sessions, afternoon and evening. They are free to all. It is desired that they shall be planned for the union of all the Churches, or as many as practicable. No collections will be taken. By envelopes, subscriptions for the magazine will be solicited. Ten cents will secure a single copy by mail; twenty-five cents, three copies; fifty cents, six copies; one dollar, the magazine for a year. This will make the Bible Conference a campaign for the maintenance of the BIBLE CHAMPION. If the troubled times continue, or if there should be war, the Bible Conferences could be held, and insure the continuance of the magazine. Our readers are our advance agents. They are urged to begin at once to open the way to their community. If all the Churches, Sunday Schools, and Young People's Societies, can be secured to co-operate, a great Conference can be arranged anywhere. Who will be the first?

PRUDENCE POINTS THE WAY.

The wise man said, "Thou knowest not what evil shall be upon the earth"; but twice he declares, "the prudent man foreseeth the evil and hideth himself." We have shown above how the periodicals of the land are trying to adjust themselves to the evils upon us and make provision for those that may come, and our temporary plan.

The BIBLE CHAMPION solicits the co-operation of its friends in making such

preparations now, that it "may be able to withstand in the evil day, and having overcome all, to stand."

Our Patrons who have made possible the revival of the Magazine and its continuance for four years, we are assured from their response will not fail us. The subscribers must bear the greatest part of the burden. The 2,500 on our mailing list are a host. They are all with us because they are in sympathy with our purpose and believe in our methods. The label on their magazine is their reminder. No date can be later than 1917, without adding to our burden. If every one will renew their subscription to any month in 1917 we will be relieved of every embarrassment. A number have already done so. Not a few are already one or more years beyond.

The many kindly words of commendation pouring in, if repeated to others, would win new friends and supporters. One new subscriber from each reader would solve every difficulty. We would then be able to secure commercial advertising. This would add other features to the magazine which would increase its interest and popularity. Larger type, and paper that would enable us to use photogravures would be improvements that would bring best and speediest results. Will you not write and assure us of your appreciation, sympathy and willingness to co-operate?

VOCATION—AVOCATION.

"Ye see your calling, brethren" (1 Cor. i. 26). "Seek ye first the kingdom of God (Matt. vi. 33).

Vocation is a calling: avocation is something added to a vocation. The vocation is the principal business: avocation is a side line.

William Reynolds, of the great packing establishment in Peoria, Ill., was accounted one of the Christian men of that city, i. e., of the ordinary kind. An incident, in which he was one of the parties, gave him an awakening, and he came to see his obligation and privilege as a follower of Christ. His vocation was made plain. Years later two men who had known him met on the Pacific coast, and one asked, "What is Mr. Reynolds' business now?" The other replied: "Have you never heard what they say about him in Peoria? They say that William Reynolds' business is to serve the Lord Jesus Christ, and he packs pork to pay the expenses." Vocation and avocation.

A colored Pullman porter was whistling as he went about the duties of his car. Said a passenger, "That sounds like a religious song, porter. Why are you whistling it?" "Jes to get folks askin' me what piece it is, so I can ask 'em if they are right with God. Are you?" And it is said that on every trip he tried to lead some one to Christ, or to "stir up" those who were Christians. Vocation and avocation.

Says Fuller: "Heaven is his vocation, and therefore he counts earthly employments avocations."

"Ye see your calling, brethren." Put the first thing first. Work your vocation, and ply your avocation to pay expenses. —B.

LATEST LIGHT ON THE WILDERNESS PILLARS.

It is from Chicago, and is contained in *The Biblical World,* December 1.

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